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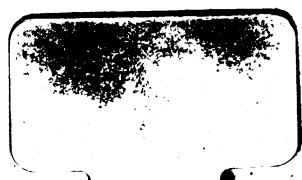
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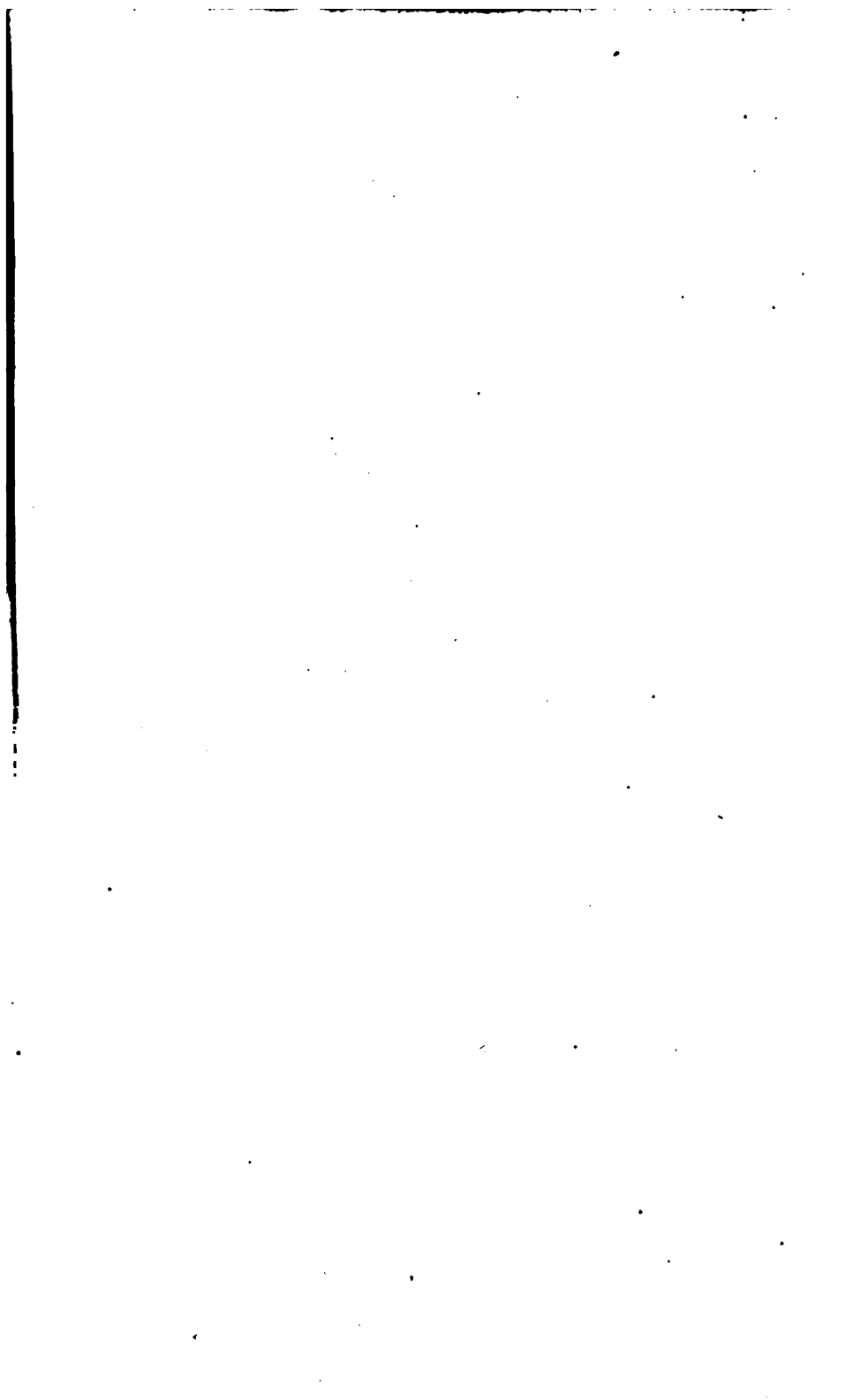
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A
**CRITICAL AND PRACTICAL
ELUCIDATION
OF THE
BOOK OF COMMON PRAYER,
AND ADMINISTRATION OF THE
SACRAMENTS,
AND OTHER
RITES AND CEREMONIES OF THE CHURCH,
ACCORDING TO THE USE OF THE
United Church of England and Ireland.**

~~~~~  
**BY THE LATE JOHN SHEPHERD, M. A.**  
MINISTER OF PATTISWICK, ESSEX.  
~~~~~

VOLUME THE SECOND.

THIRD EDITION OF VOL. I.—SECOND EDITION OF VOL. II. CORRECTED, WITH A BRIEF
MEMOIR OF THE AUTHOR.

*For the CHURCH OF ENGLAND I am persuaded that the constant Doctrine of
it is so pure and orthodox, that whosoever believes it, and lives according to it,
UNDOUBTEDLY he shall be saved; and that there is no Error in it, which may
warrant any man to disturb the peace, or renounce the Communion of it.*

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

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JOHN BURNET

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A

CRITICAL AND PRACTICAL

ELUCIDATION,

&c.

OF THE

ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

IN the Elucidation of this Office, the most convenient method appears to be to consider its several parts in the same order, in which they are arranged by our Book of Administration of the Sacraments. This method will therefore lead me, in the first place, to speak of the Collects, Epistles, and Gospels, to be used throughout the year. But, in the doing of this, it will be also proper to give an account of the Holidays or Festivals of the Church on which the said Collects, Epistles, and Gospels, are more especially

VOL. II.

B

appointed

appointed to be used. In treating of this subject, I shall first consider the Festivals with their appropriate Offices generally; and afterwards in a more particular and distinct manner.

OF THE HOLIDAYS, OR FESTIVALS OF THE CHURCH IN GENERAL.

The Holidays observed by our Church are either weekly or annual. Of the first sort are all the Sundays in the year. To the second class belong the Nativity of our Lord, Good-friday, the Day of the Ascension, and all those usually denominated Saints'-days.

OF THE WEEKLY FESTIVAL, SUNDAY, OR THE LORD'S DAY.

The hallowing or sanctifying of every seventh day, by appropriating it to the more immediate service of God, and the offices of Religion, is a practice common to both Jews and Christians; with this difference however, among others, that the Christians, in the system of their ecclesiastical polity, transferred the repose and worship of the Sabbath or seventh day to Sunday, or the first day of the week, in commemoration of our Saviour's resurrection from the dead.

Of the practice of holding religious assemblies on the first day of the week, or Sunday, in contradistinction to Saturday, or the Jewish Sabbath, frequent mention is made in the New Testament.

About

About twenty-five years after our Lord's resurrection, and while all the Apostles, but James the greater, might yet be living, St. Paul preached to the disciples at Troas "upon the first day of the week, when they came together to break bread *." To the Corinthians the same Apostle writes, "Concerning the collection for the Saints, as I have given orders to the Churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in store as God hath prospered him, that there be no gatherings when I come †."

The name of "the Lord's day" likewise is nearly as ancient as the Church itself. That it had commonly obtained among Christians towards the close of the first century is evident, from St. John's manner of employing it in the Book of the Revelation. It is however probable, that this title was not generally given to the day, long before the Revelation was written; for had "the Lord's day" been its usual appellation, when Paul preached at Troas, or when he wrote his Epistle to the Corinthians, it is not likely, that both Luke and the Apostle should have omitted to mention it by its proper name, the name given to it *κατ' ἑξῆς*; and described it only as the first day of the week.

Though we have no evidence from Scripture that the observance of the Lord's day, as a season appropriated to religious solemnities, proceeded from any express command of our Saviour; yet it is to

* Acts xx. 7.

† 1 Cor. xvi. 1, 2.

us a law of Christianity, having been instituted, if not by our Saviour himself, at least by his Apostles, and since confirmed by the constant practice of the Church.

When the early Fathers addressed the Gentiles, they scrupled not to call the Lord's day, Sunday, that being the name by which it was commonly distinguished among the Greeks and Romans. This is done among others, by JUSTIN MARTYR, and TERTULLIAN, in their respective apologies; though it is observable, that the latter, when he writes to Christians, commonly uses the name of the Lord's day, and especially when he would distinguish it from the Jewish Sabbath.

The religious observance of the Lord's day has been uniformly recognised by Christians of every age and sect. Yet for the first three centuries it appears, that as soon as the celebration of the public worship was finished, the congregation usually returned to their ordinary occupations. We are not, however, from thence to draw any argument as to the lawfulness of working on the Sabbath-day; for till the Christian Religion had obtained some countenance from the civil power, its professors were obliged to comply with the existing laws of the empire. CONSTANTINE, the first emperor that publicly professed Christianity, was likewise the first that made civil regulations respecting the observation of Sunday. By an imperial edict he commanded his Pagan as well as Christian subjects, all who lived under the Roman empire, to rest on the weekly return

turn of the day dedicated to the Saviour. The soldiers of his army were some of them Heathens and some Christians. The Christians he directed to frequent the public service of the Church, and exempted them from every other employment during the whole of the day. The Heathens he ordered to assemble in the open fields, and at a signal given, to lift up their hands and eyes towards heaven, and to make their supplications to the Almighty, in a form of prayer, composed by himself.

Till this time the magistrates, the judges, and other officers of state, had, on the Lord's day, and even in the time of Divine Service, been obliged to attend to the duties of their respective stations. That they might have an opportunity of frequenting public worship, and not be the means of detaining others from it, the Emperor ordained, that "on this day all legal proceedings should be suspended, that artificers and labourers should lay aside their own business to attend to that of the Lord." To perform acts of charity or of necessity was allowed by the imperial edicts. Thus in cities the judges might take cognizance of a civil cause, relating to the manumission of slaves, and in the country agriculture was occasionally permitted*.

About the end of the reign of *CONSTANSE*, the son and successor of *CONSTANTINE*, the Council of *Lao-*

* *Rure tamen positi liberè licenterque agriculturæ inserviant, quoniam frequenter evenit, ut non aptius alio die, frumenta sulcis, vineta scrobibus mandentur.*

dicea renewed the order for resting from labour on Sunday, in all cases whatever, excepting only those of very urgent or absolute necessity : and about an hundred years after, the Emperor **LEO** prohibited, under severe penalties, all public shews and amusements on this day. From this time Sunday was every where more strictly employed in the duties of public worship, and the due observance of it was one of the first laws, which the Church imposed upon the converts from Paganism to Christianity.

THEODORE, who, in the seventh century, was deputed from *Rome* to be Archbishop of *Canterbury*, made many new regulations in the Church of England ; and wished to introduce such an observation of Sunday, as was practised by the Greeks among whom he had long resided. He tells us, that “ on this day “ they never put to sea, rode on horseback, or baked “ bread ; that none travelled in a carriage, but those “ who wished to attend the service of the Church, “ and were unable to walk.” The regulations of **THEODORE**, concerning the observance of Sunday, were sanctioned by several subsequent Councils : and it is admitted, that the Lord’s day has been kept with greater solemnity in England than in any other part of the Catholic Church. “ The usage of sanctifying “ Sunday” (says an able French writer, who was evidently no friend to our Reformation) “ was so strongly “ engraven in the hearts of Englishmen, that even “ heresy and schism could not efface it *.”

* Baillet Histoire des Fêtes mobiles.

OF THE ANNUAL FESTIVALS, OR HOLIDAYS.

Besides the weekly festival of the Lord's day, the ancient Christians celebrated annual festivals in honour of our Saviour, such as the Nativity and Epiphany, Easter, Ascension, and Pentecost. The antiquity of these holidays, the reason of their institution, and the manner in which they were solemnized, will be shewn more particularly, when each is separately considered. At present it will be sufficient to remark, that these days were solemnly observed throughout the whole Christian Church.

Other annual festivals were likewise instituted at an early era, in commemoration of the Apostles, and of Martyrs, by whose exertions or sufferings Christianity had been propagated and maintained. At what precise period these festivals began to be observed cannot, I apprehend, be ascertained; but it is certain that they were solemnized in the second century. "The memories of the Martyrs, and the annual observance of the days on which they suffered martyrdom," are frequently mentioned by CYPRIAN and TERTULLIAN: and before either of them the circular letter of the Church of *Smyrna*, on the martyrdom of POLYCARP their Bishop, who suffered in 168, had informed their fellow Christians, that "after the body was burned, they collected and decently interred his bones," which, they observe, were "to them more valuable than gold and diamonds. At

“ the place of interment,” they add, “ we mean as soon as God will permit, with joy and triumph to assemble, in order to solemnize his birth-day *, not only in honour of the memory of the Martyrs departed, but as an example and encouragement to those, that are to come.”

At their first institution, the festivals of Martyrs were not, like the annual festivals of our Lord, universally observed by the whole body of the Catholic Church. They were usually celebrated only in those particular Churches where the Martyrs had lived or suffered; where they had been best known, and their memory was held in the highest veneration. Thus the birth-day of POLYCARP was observed at *Smyrna*, and that of St. CYPRIAN at *Carthage*, of which places they had respectively been Bishops: and it is probable that the festivals of St. Paul and St. Peter †, who are reported to have both suffered martyrdom at Rome, were observed at first only by that Church, or at most only by the Churches, to which they had written or preached. These festivals are styled by *Jerom*; seasons appointed in honour of the Martyrs,

* The festivals of Martyrs were, in the language of the Church of that age, their birth-days; on which they were born to a new life, the life of immortality and glory. “ When you hear of the birth-day of a Saint, think not,” says *CHRYSOLOGUS*, “ that it means the day on which he was born on earth in the flesh; but the day on which he was born from earth to heaven, from labour to rest, from torment to delight, from misery to happiness.”

† Whether Peter was ever at Rome has been doubted by some learned moderns,

according

according to the different usages of different countries *: yet the festivals of such Martyrs, as were more eminent; and especially of the Apostles and Evangelists, were in a short time universally appointed to be observed, nearly in the same manner as they are by the Church of England at this day.

CYPRIAN, during his exile, exhorts his Clergy carefully to note the particular days, on which the Martyrs suffered, that the anniversary of their festival might be commemorated at the proper season. In these commemorations it was customary to recite authentic documents of the acts and sufferings of the Martyrs: and the Council of *Carthage*, which prohibits the reading of any book in the Church, except canonical Scripture, permits the sufferings of the Martyrs to be read on the anniversaries of their festivals. The reading of such narrations in the *Latin* and *African* Churches is often mentioned by the Western Fathers. Of the *Legenda*, Legends, or Narratives to be read, honourable mention is frequently made in the earlier ages; but the forgeries of the latter Monks, and the fabulous stories of the lives of saints admitted into the *Breviaries*, have so far disgraced the term, that a legend now signifies a Romish, or romantic fiction, a narrative equally unauthentic, and incredible.

To admonish others of their duty, and to excite them to an imitation of the fortitude and virtues of the Martyr, whose festival was commemorated, Orations

* Tempora in honore martyrum pro diversa regionum varietate instituta. In Gal. iv.

were delivered. At the oblation of the Eucharist, which was always administered on these occasions, praises and thanksgivings were offered up for the good example of the Martyr in particular, and in general of all "Christ's servants departed this life:" and sometimes prayers were made *for them*, as well as for the faithful, who were still alive.

From the *Calendars*, or records kept in different Churches to preserve the memory of primitive Martyrs, as well as of reputed saints and confessors of more modern date, general accounts were formed; and the number in the martyrologies at length was found to be so immense, that Churches in general appointed one day for the common commemoration of all saints. Each individual Church, however, assigned especial days for the particular observance of the festivals of the Apostles, of their own indigenous saints, and of such of those of other countries, as had obtained superior celebrity.

In this state were found the calendar and offices of the Church of England at the time of our Reformation. Whatever had been publicly practised or taught, in the preceding ages, was then scrupulously examined; and either preserved, as it was deemed decent and useful, or rejected as unprofitable or offensive. Our Reformers retained as many of the holidays, as they thought conducive to the advancement of Religion and true piety; taking care, however, to correct some erroneous notions, that had been entertained respecting the Saints, whose anniversaries they still continued to commemorate.

I am

I am persuaded that the Compilers of our Liturgy, and the founders of our Protestant Church, originally intended, that all the festivals should be observed in the same manner with Sundays ; that on each of them men should attend the public worship, and rest, except in cases of necessity, from their ordinary occupations of life. Let the reader judge what were their intentions from the words of the statute*. “ Forasmuch as at all times men be not so mindful to laud and praise God, so ready to resort and hear God’s holy word, and to come to the Holy Communion and other laudable rights, which are to be observed in every Christian congregation, as their bounden duty doth require ; therefore to call men to remembrance of their duty, and to help their infirmity, it hath been wholesomely provided, that there should be some certain times and days appointed, wherein the Christians should cease from all other kinds of labours, and should apply themselves only and wholly unto the aforesaid holy works, properly pertaining unto true Religion ; the which times and days specially appointed for the same are called *holidays, not for the matter or nature either of the time or day, nor for any of the saints sake, whose memories are had on those days (for so all days and times considered are God’s creatures, and all of like holiness) but for the nature and condition of those godly and holy works wherewith only God is to be honoured, and the congregation to be edi-*

* 5 and 6 Edw. VI. C. 3.

“ fied,

*“ fied, whereunto such times and days are sanctified
 “ and hallowed, that is to say, separated from all
 “ profane uses, and dedicated and appointed not
 “ unto any saint or creature, but only unto God and
 “ his true worship ; neither is it to be thought, that
 “ there is any certain time or definite number of
 “ days prescribed in Holy Scripture, but that the
 “ appointment both of the time and also of the num-
 “ ber of days, is left by the authority of God’s word
 “ to the liberty of Christ’s Church, to be determined
 “ and assigned orderly in every country, by the
 “ discretion of the rulers and ministers thereof, as
 “ they shall judge most expedient to the true setting
 “ forth of God’s glory, and the edification of their
 “ people *.*

*“ It is therefore enacted, that all the days here-
 “ after mentioned shall be kept and commanded to
 “ be kept holidays, and none other ; that is to say,
 “ all Sundays in the year, the days of the feast of the
 “ Circumcision of our Lord Jesus Christ, of the Epi-
 “ phany, of the Purification of the Blessed Virgin, of
 “ St. Matthew the Apostle, of the Annunciation of the
 “ Blessed Virgin, of St. Mark the Evangelist, of St.
 “ Philip and Jacob the Apostles, of the Ascension of
 “ our Lord Jesus Christ, of the Nativity of St. John
 “ the Baptist, of St. Peter the Apostle, of St. James
 “ the Apostle, of St. Bartholomew the Apostle, of St.*

** Opinions widely different from what is here delivered have
 unfortunately followed the too general introduction of Sabbatarian
 doctrines. They, however, have not been sanctioned by any au-
 thority whatever, except that of the individuals who hold them.*

“ Matthew

“ Matthew the Apostle, of St. Michael the Archangel,
“ of St. Luke the Evangelist, of St. Simon and Jude
“ the Apostles, of all Saints, of St. Andrew the Apost-
“ le, of St. Thomas the Apostle, of the Nativity of
“ our Lord, of St. Stephen the Martyr, of St. John
“ the Evangelist, of the Holy Innocents, Monday and
“ Tuesday in Easter week, and Monday and Tues-
“ day in Whitsun week; and that *none other day*
“ *shall be kept and commanded to be kept holy, or to*
“ *abstain from lawful bodily labour.*

“ Provided, that it shall be lawful for every hus-
“ bandman, labourer, fisherman, and every other
“ person of what estate degree or condition they be,
“ upon the holidays aforesaid, in harvest, or at any
“ other time in the year when necessity shall require,
“ to labour, ride, fish, or work any kind of work at
“ their free wills and pleasure.”

Though this statute was repealed by MARY, and continued so through the long reign of ELIZABETH, probably from the well known dislike of that princess to her Parliament's interfering in ecclesiastical affairs, yet at the accession of JAMES it was revived. In the interim were published the *Queen's Injunctions*, and the table of all the feasts that are to be observed in the Church of England throughout the year. These give no peculiar distinction to Sundays above the other holidays. By the injunctions, labour on Sundays, in some particular cases, is not only permitted, but it is positively enjoined. “ All the Queen's faithful and
“ loving subjects shall from henceforth celebrate and

“ keep their holiday” * (i.e. each of the appointed
 “ feasts) “ according to God’s will and pleasure ;
 “ that is, in hearing the word of God read and
 “ taught, in private and public prayers, in acknow-
 “ ledging their offences unto God and amendment of
 “ the same, in reconciling themselves charitably to
 “ their neighbours, where displeasure hath been, in
 “ oftentimes receiving the Communion of the very
 “ body and blood of Christ, in visiting of the poor and
 “ sick, using all soberness and godly conversation :
 “ Yet notwithstanding, all Parsons, Vicars and Cu-
 “ rates shall teach and declare unto their parishioners,
 “ that they may with a safe and quiet conscience,
 “ after their Common Prayer” (then said at an early
 hour) “ in the time of harvest labour upon the holy
 “ and festival days, and save that thing which God
 “ hath sent : and if for any scrupulosity or grudge of
 “ conscience, men should superstitiously abstain from
 “ working upon those days, that then they should
 “ grievously offend and displease God †.”

It is evident that the Queen makes here no distinc-
 tion between Sundays and the other holidays ; neither
 did the representative Body of the Church and State
 in her first Parliament, which enacted, that “ all per-
 “ sons should resort to their parish Church or Chapel
 “ on every Sunday, and other days ordained and used

* The *holiday* is, among writers of this age, no uncommon ex-
 pression, and means each and all of the holidays.

† ELIZABETH’S Injunctions given to the Clergy and Laity, A.D.
 1559. Article 20.

“ to be kept as holidays,” under pains and penalties which the statute specifies.

Neither do the canons of JAMES make any distinction between “ the Lord’s day, commonly called “ Sunday, and the other holidays ; they require both “ to be kept, according to God’s holy will and pleasure, and the laws of the Church of England.” The performance of works of piety and charity is prescribed as the proper way of celebrating the Sunday and the other holidays *.

However, statutes made in reigns subsequent to the times, of which I have hitherto been speaking, require a stricter observance of the Lord’s day than of most of the other holidays. On it, travelling, executing civil processes, and exercising other worldly callings, are expressly prohibited ; all of which seem to be allowed on such other holidays, as are not specified in the several statutes, to which I now refer. Hence I conclude, that in England the Lord’s day is, by the laws of the realm, principally distinguished from the other holidays, by being constituted both an ecclesiastical and civil festival ; while the rest are purely ecclesiastical, that is, days of more solemn religious observation, but not entirely days of vacation from secular affairs.

* Canon 13.

OF THE
COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

In EDWARD's first book the title was "The Introits, Collects, Epistles, and Gospels, to be used at the Celebration of the Lord's Supper and Holy Communion through the Year, with proper Psalms or Lessons for diverse Feasts and Days." In this book, wherever proper Psalms or Lessons are appointed, those for the morning are placed before the Introit for the day, and the Introit itself before the Collect; and those for the evening after the Gospel. The Lessons I found, upon examination, to correspond with those appointed in the Calendar: and the only reason I can discover for inserting them again in the Communion Office, was to direct the minister, when the whole, and when only a part of a chapter was to be read, which was not done by the Calendar. For instance, I find in the Calendar, that the first lesson at Mattins for All Saints Day is Sap. III. and the second Heb. XI. 12. without any further direction, but the following is the form in the Communion Office.

PROPER LESSONS AT MATTINS.

The first Lesson, *Sap. III. unto, Blessed is rather the barren.* The second *Heb. XI. XII. Saints by faith subdued, unto, If ye endure chastening.*

For

For some of the holidays, which have proper lessons at present, no proper lessons were then appointed: and we occasionally find a proper first lesson only, and the second read in the ordinary course; and sometimes a proper second lesson only, without any proper first lesson. Wherever there is only one proper lesson for Mattins, whether it be first or second, the same rule is observed at Evensong; that is, if for Mattins a proper second lesson only is appointed; the same is done at Evensong.

The Introit (of which I have spoken in the Introduction prefixed to the former Volume *) was an address, followed by either a Psalm, or a portion of a Psalm. In the Roman service its use had been perverted: for the more ancient Church had so adapted the Psalm to the Sunday or holiday, that it either contained something prophetical of the evangelical history that was to be read, or was some other way appropriate to the day, or the service for the day. But in the modern Missals, only the first verse is inserted, and no more was recited; and the first verse alone could in general contain little to the purpose. This defect the Reformers supplied, both by selecting appropriate Psalms for each holiday; and ordering the whole Psalm to be said or sung, agreeably to the practice of antiquity.

It has been usually said, that the Introit was instituted by CÆLESTINE, Bishop of Rome, A.D. 423. But not to notice here, that the institutes of one Pope are

frequently ascribed to another, who regulated or improved them, AMBROSE, who was Bishop of *Milan*, A.D. 375, mentions it: and DURANTUS remarks, that some verses used in the Introits differ from JEROM's version, or what is commonly called the Vulgate. Hence he concludes, and with the appearance of probability, that the Introit was introduced before the days of CŒLESTINE and JEROM, though the former made some regulations in this part of the Office.

The Introit is in EDWARD's *first* book printed at length, and stands immediately before the Collect for the day. After every Introit, the Doxology, *Gloria Patri*, is ordered to be repeated.

To account for the rejection of the Introit by the Revisers of the Book, various reasons, or rather conjectures, have been offered. As none of these appears to me either satisfactory or probable, I shall not further notice them, but content myself with drawing up from our first Book of Common Prayer, and presenting to the reader the following table, which contains

ALL THE INTROITS USED AT THE COMMUNION IN THE
FIRST ENGLISH LITURGY.

Introit for	Ps.	Introit for	Ps.	Introit for	Ps.
1 Sunday in Advent	1	2 Sund. after Epiph.	14	5 Sunday in Lent..	54
2 —————	120	3 —————	15	Sunday before Easter	61
3 —————	4	4 —————	2	Good Friday	22
4 —————	5	5 } —————	20	Easter Evening	88
Christ. day. <i>First Com.</i>	98	6 } —————	20	East. day. <i>First Com.</i>	16
At the second <i>Commun.</i>	8	Septuagesima Sund.	23	Sec. Com.	3
St. Stephen	52	Sexagesima	24	Mond. in East. Week	62
St. John Evangelist..	11	Quinquagesima	26	Tues. in East. Week	113
Innocents' day	79	Ash-Wednesday	6	1 Sund. after Easter	112
Sun. after Christ. day	121	1 Sunday in Lent..	32	2 —————	70
Circumcision	122	2 —————	139	3 —————	75
Epiphany	96	3 —————	43	4 —————	83
1 Sund. after Epiph.	13	4 —————	16	5 —————	84

Introit

<i>Introit for</i>	<i>Ps.</i>	<i>Introit for</i>	<i>Ps.</i>	<i>Introit for</i>	<i>Ps.</i>
Ascension day.....	47	12 Su. aft. Tri. Part 12	119	Purific. of the Blessed	
Sun. after Ascen. day	93	13 _____	13	Virgin Mary	134
Whitsunday	33	14 _____	14	St. Matthias	140
Mond. in Whit. Week	100	15 _____	15	Annunciation	131
Tues. in Whit. Week	101	16 _____	16	St. Mark	141
Trinity Sunday	67	17 _____	17	St. Phil. and St. James	133
1 Sun. aft. Tri. Part 1	119	18 _____	18	St. Barnabas	142
2 _____	2	19 _____	19	St. John Baptist	143
3 _____	3	20 _____	20	St. Peter	144
4 _____	4	21 _____	21	St. Mary Magdalen..	146
5 _____	5	22 _____	22	St. James.....	148
6 _____	6	23 _____	124	St. Bartholomew....	115
7 _____	7	24 _____	125	St. Matthew.....	117
8 _____	8	25 _____	127	St. Mich. and all Angels	113
9 _____	9	St. Andrew	129	St. Luke the Evang.	137
10 _____	10	St. Thomas	128	St. Simon and St. Jude	150
11 _____	11	Couvers. of St. Paul	131	All Saints.....	149

OF THE COLLECTS.

The import of the word Collect, with remarks on the composition and conclusion of Collects in general, has been already given, when we had occasion to speak on the subject of Collects in the Morning and Evening Prayer. I shall here subjoin a table of the Collects for Sundays, and other holidays, as they now stand in our Liturgy ; noting their origin, the time of their composition, and the principal variations they have undergone. The table, which was partly formed by Bishop Cosen, and published by Dr. Comber, is divided into three compartments. The first consists of the Collects retained from ancient Liturgies : The second of such as were taken from ancient models, but were considerably altered and improved by our Reformers : The third, of such as were composed anew, and substituted in the place of others, which, containing doctrines and positions that to our Reformers seemed false, superstitious, or improper, were therefore rejected.

PART I.

*Consisting of such Collects as were retained from
ancient Liturgies at the Reformation.*

<i>Collects for</i>	<i>Whence taken.</i>
4 Sunday in Advent	St. Greg. Sacr. In the old Offices this was called the first Sunday before Christmas.—See the account of the origin, &c. of Advent.
St. John's Day	St. Greg. Sacr. and Gothic Liturg. Mabillon, p. 198.
The Epiphany	St. Greg. Sacr.
1, 2, and 3 Sun. after Eph.	Ibid. and St. Ambros. Liturg. Pamelius, Tom. I. p. 316.
5 Epiph.	St. Greg. Sacr.
Septuagesima	Ibid.
Sexagesima	Ibid.
2, 3, 4, 5 Sunday in Lent	Ibid.
6 Sunday in Lent	Ibid. But in St. Ambros. Lit. for Good Friday.
Good Friday, the 3 Collects	They are in all Offices with little variation; but are left out of the breviaries of Pius V. and Clem. VIII.
Easter Day	St. Greg. Sacr. and a collect almost the same in the Gallic Lit. Mabil. p. 336.
3 Sunday after Easter	St. Greg. Sacr. St. Ambros. Lit. Pamelius, p. 369.
5 Sunday after Easter	St. Greg. Sacr.
Ascension Day	Ibid.
Whitsunday	Ibid.
1 Sunday after Trinity	Ibid. This in some old offices is called the second after Pentecost; in others the first after the octaves of Pentecost. See St. Amb. Lit. p. 369.
The 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, and 25, after Trinity	Are all in St. Greg. Sacr.
The Purification	Ibid.
St. Michael's Day	Ibid.

The reader will observe, that the greater part of this class of Collects is found in Gregory's Sacramentary,

Sacramentary, which was composed before the year 600. All of these, therefore, are at least 1200 years old, and many of them are much older: for Gregory did not originally form the Offices; he only collected, and improved them*. To waive all other proof of this, we have his own testimony, given in vindication of his conduct. "I have followed," says he, "a practice common in the Greek Church, and have altered some old Collects, and added some new and useful ones†." But the generality of the Collects in his Sacramentary he compiled from Liturgies, which, in *his* time, were esteemed ancient.

PART II,

Consisting of Collects, taken from ancient models, but considerably altered and improved by our Reformers, and the Reviewers of the Liturgy.

<i>Collects for</i>	<i>Time of Improvement.</i>	<i>How it stood before.</i>
St. Stephen's Day	Beginning added 1662	Grant us, O Lord, to learn to love our enemies, &c.
4 Sund. Epiph.	End improved 1662	Grant to us the health of body and soul, that all those things which we suffer for sin, &c.
4 after Easter	Improved 1662	Who makest the minds of all faithful people to be of one will, &c.

* See Wal. Strab. de Reb. Ecc.

† Græcorum consuetudinem secuti sumus, qui aut veteres nostras reparavimus, aut novas et utiles constituimus.—Greg. Ep.
Collects

The Communion Office.

<i>Collects for</i>	<i>Time of Improvement.</i>	<i>How it stood before.</i>
Sunday after Ascension	A little varied 1549	This had been of old the Collect for Ascension Day, on which our venerable Bede repeated it as he was dying. <i>Malms. l. i. c. 3.</i>
2 Sund. after Trinity.	The order inverted 1662.	Lord, make us to have a perpetual fear and love of thy holy name, for thou never failest, &c.
8 Sund. Trinity	Beginning improved 1662	Whose providence is never deceived, &c.
11 S. after Trinity	Improved 1662	That we running to thy promises, may be made partakers of thy heavenly treasure, &c.
18 S. after Trinity	Improved 1662	To avoid the infections of the devil, &c.
19 S. after Trinity	Improved 1662	That the working of thy mercy may in all things, &c.
St. Paul's Day	Improved 1549 and 1662	In the Breviaries * a new Prayer was added, mentioning St. Paul's intercession; An. 1549 the old Prayer alone out of Greg. Sac. was restored, which had our walking after his example only, which was a little varied An. 1662.
The Annunciat.	Improved 1549	The Breviaries had put in a new Prayer about the B. Virgin's intercession, which was cast out in 1549, and the form, being in St. Greg. Sac. Pamel. 211. restored.
St. Phil. and St. James	Improved 1662	As thou hast taught St. Philip and the other Apostles, &c.
St. Bartholomew	Improved 1662	To preach that which he taught, &c. was altered, because there is no writing of his extant.
Trinity Sunday		This Collect is no older than the Sacramentary ascribed to Alcuinus. The old Offices have another Collect for it, and call it the Octave of Pentecost.

* Had Dr. Comber said Missal instead of Breviary he would have been more correct. For though the Collect of the day was used in the

PART III.

Consisting of such Collects as were composed anew, and substituted in the Place of those that, containing either false or superstitious Doctrines, were on this account rejected.

<i>Collects for</i>	<i>Composed in</i>
1 Sunday in Advent	1 Book of Edward VI. 1549.
2 Sunday in Advent	The same time.
3 Sunday in Advent	1662.
Christmas Day	1549.
Circumcision	The same time.
6 Sunday after Epiphany	1662, before they repeated the Collect for the fifth Sunday.
Quinquagesima	1549.
Ash-Wednesday	The same time.
1 Sunday in Lent	The same time.
Easter Even.	1662—No Collect for it ever before then.
Easter Sunday	The first sentence (1 Cor. v. 7.) was added 1662.
1 Sunday after Easter	1549—Then it was used in the second Communion, and on Easter Tuesday, and in 1662 was fixed for this Sunday.
2 Sunday after Easter	An. 1549.
St. Andrew's Day	An. 1552—2 Book of Ed. VI.
St. Thomas's Day	} All composed anew in 1549
St. Matthias	
St. Mark	
St. Barnabas	
St. John Baptist	
St. Peter	
St. James	
St. Matthew	
St. Luke	
St. Simon and Jude	
All Saints	

the Breviary, yet it was taken from the Missal. Thus, in our Morning Prayer, the Rubric directs that the *first* Collect, i. e. the Collect of the day, "shall be the same that is appointed at the Communion." By Members of our Church, and Dissenters, the *Breviary*, *Missal*, and *Ritual*, three very different books, are at present generally confounded. The *Breviary* contains Mattins, Lauds, &c. and if the reader considers it, as corresponding with our daily service, he will not form a very erroneous opinion. The *Missal*, or Mass Book, answers to "the order for the celebration of the Lord's Supper," together with "the Collects, Epistles, and Gospels to be used throughout the year." The *Ritual* is composed of occasional Offices, viz. Baptism, Matrimony, Visitation of the Sick, &c.

Yet in the composition of some of these Collects, the Compilers appear to have had an eye to the *Missals* and the *Breviaries*. They have, in some instances, preserved the introduction, and amplified, or given a different turn to the petitions. It is also worthy of remark, that all the Collects of this class were not objectionable in the original forms. Some of them, and particularly that for Quinquagesima Sunday, were only less appropriate, as agreeing less with the subject of the Epistle and Gospel, than the new forms introduced by the Compilers.

The preceding tables are fitted rather for the information of the inquisitive, than for the benefit of the devout. For the use of the latter, I here insert a common table of the Collects for Sundays and holidays arranged alphabetically, according to the different subjects of which they treat:

AFFLICTION.

Prayers for deliverance from, and support under Affliction.—Collects for the third Sunday after the Epiphany, eighth after Trinity, and fifth Sunday in Lent.

ANGELS.

For the guardianship of Angels—Collect for St. Michael.

CHARITY.—see LOVE.

CHASTITY.

For Chastity—Collect for the first Sunday in Lent.

CHRIST.

CHRIST.

For the imitation of Christ—Collects for the Sunday next before Easter, and the second Sunday after Easter.

For the benefit of Christ's death—Collect for the Annunciation.

CHURCH.

For the Universal Church—Collects for the fifth Sunday after Epiphany, the third Sunday after Easter, St. John the Evangelist, and the two first Collects for Good-Friday.

For the Unity of the Church—Collect for St. Simon and St. Jude.

For the Peace of the Church—Collects for the fifth, sixteenth, and twenty-second Sundays after Trinity.

COMFORT.

For spiritual Comfort—Collect for the Sunday after the Ascension.

CONTRITION.

For Contrition—Collect for Ash-Wednesday.

COVETOUSNESS.

Against Covetousness—Collect for St. Matthew's Day.

COURAGE.

For Christian Courage—Collect for St. John Baptist.

ENEMIES.

For deliverance from Enemies—Collect for the third Sunday in Lent.

EXAMPLE.

EXAMPLE.

That we may follow the Example of Christ—Collects for the Sunday next before Easter, and the second Sunday after Easter.

FAITH.

For a right and firm Faith—Collects for Trinity Sunday, St. Thomas, and St. Mark.

For Faith, Hope, and Charity—Collect for the fourteenth Sunday after Trinity.

GRACE.

For Grace and Assistance in our Christian Course—Collects for the fourth Sunday in Advent, second in Lent, Easter-Day, third Sunday after Easter, and the first, seventh, and thirteenth, after Trinity.

HEAVEN.

For Heavenly Desires—Collect for Ascension-Day.

For admittance to the enjoyment of God in Heaven—Collects for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.

HUMILITY.

For Humility and Patience—Collect for the Sunday before Easter.

ILLUMINATION.

For Illumination, or a right Judgment in all things—Collects for Whitsunday, first Sunday after Epiphany, and the ninth after Trinity.

JUDGMENTS.

For deliverance from Judgments—Collects for Sep-

The Collects.

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Septuagesima, Sexagesima, and the fourth Sunday in Lent.

LOVE.

For the Love of God and his Laws—Collects for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth after Trinity.

For Love and Charity—Collect for Quinquagesima Sunday.

MINISTERS.

For the fitness of Ministers—Collect for St. Matthias.

That they may be diligent—Collect for St. Peter's Day.

That their labours may be successful—Collect for the third Sunday in Advent.

MORTIFICATION.

For Mortification—Collects for Circumcision and Easter-Eve.

OBEDIENCE.

That we may obey, and follow the doctrine of the Apostles—Collects for the Conversion of St. Paul, and St. John Baptist—See GOOD WORKS.

PRAYERS.

For the Acceptance of our Prayers—Collect for the tenth Sunday after Trinity.

PROVIDENCE.

For Protection by God's Providence—Collects for the second, third, fourth, and twentieth Sundays after Trinity.

PURITY.

For Purity of Heart—Collect for Purification.

RENOVATION.

RENOVATION.

For it—Collect for Christmas-Day.

RELIGION.

That we may be truly Religious—Collect for the seventh Sunday after Trinity.

SAINTS.

For the imitation of them—Collects for Innocents' Day, St. Stephen, St. Philip, St. James, St. John Baptist, and All Saints.

SCRIPTURE.

Before reading the Scripture—Collect for the second Sunday in Advent.

SIN.

For Conversion from Sin—Collects for the first Sunday in Advent, the first Sunday after Easter, St. Andrew, St. James, and St. Matthew.

For Pardon of Sin—Collects for the twelfth, twenty-first, and twenty-fourth Sundays after Trinity.

SINCERITY.

For it—Collect for the third Sunday after Easter.

HOLY SPIRIT.

For the direction of the Holy Spirit—Collects for the nineteenth Sunday after Trinity, and fifth after Easter.

TEMPTATIONS.

For deliverance from, and support under Temptations—Collects for the fourth Sunday after Epiphany, and the second in Lent.

THOUGHTS.

THOUGHTS.

Against evil Thoughts—Collect for the fifth Sunday after Easter.

UNBELIEVERS.

For Jews, Turks, Infidels, and Heretics—The third Collect for Good-Friday.

GOOD WORKS.

For fruitfulness in Good Works—Collects for the fifth Sunday after Easter, and the first, ninth, eleventh, thirteenth, seventeenth, and twenty-fifth Sundays after Trinity.

OF THE EPISTLES AND GOSPELS.

Long before the division of the sacred Books into chapters and verses, which is a modern invention, and unknown to antiquity, it was customary, both in the Greek and Latin Churches, to read, at the celebration of the Eucharist, some of the plainest and most instructive portions of the New Testament. With respect to the different portions which we read, they are so judiciously selected, that it would be difficult to find other passages more interesting, and more pertinent to the occasion and the season. The Epistles either enforce the practice of Christian virtue, or contain manifestations of divine mercy, or assurances of pardon and forgiveness. The Holy Gospel relates either some remarkable narrative of the life or death of Christ; some eminent miracle, important parable, or some striking part of his divine discourses. The Epistles convey instruction in the mysteries of our salvation ;

vation ; but the Gospel presents us with the example of Jesus, to the imitation of which all other knowledge is but subservient *.

Of these portions of Scripture, which we read in our Communion Office, under the title of Epistles and Gospels, many were in the ancient Church selected for the Sundays and Holidays on which they are now used. In the works of the *Fathers* there are homilies upon them, which are said to have been preached on the very days, to the service of which they are now appropriated. According to Dr. Comber, the following are the principal variations made at and since the Reformation.

Epistles and Gospels for

St. John's Day.

Sunday after Christmas.

Circumcision.

Epiphany.

4 Sunday after Epiphany.

6 Sunday after Epiphany.
Monday before Easter.

Wednesday before Easter.

Thursday before Easter.

Good Friday.

Easter Even.

25 Sunday after Trinity.

Variations made

1 John i. 1, by Edw. VI. instead of a lesson out of Wisdom.

Gosp. Matt. i. 1, by Edw. VI. instead of Luke ii. In 1662 the Genealogies were left out.

Ep. and Gosp. both changed by Edw. VI.

Epist. Eph. iii. 1, by Edw. VI. instead of a passage out of Isaiah.

Ep. Rom. xiii. 1, by Edw. VI. before, the same with the first Sunday in Advent.

Ep. and Gos. both new, 1662.

Ep. and Gos. new by Edw. VI. instead of an Apocry. Lesson.

Ep. Heb. ix. 16, by Edw. VI. instead of a Lesson out of Leviticus.

Gos. Luke xxiii. by Edw. VI. instead of John xix.

Gos. John xix. Epist. Heb. ii. 1, by Edw. VI. instead of portions out of Hosea and Exodus.

Ep. and Gosp. both new by Edw. VI. instead of two passages from the Old Testament.

Ep. and Gos. both new, Ed. VI.

* Ephes. iv. 13.

<i>Epistles and Gospels for</i>	<i>Variations made.</i>
St. Thomas's Day.	Ep. Eph. ii. 19, by Ed. VI.
St. Mark's Day.	Ep. and Gos. both new, Ed. VI.
St. Philip and Jacob.	Ep. and Gos. both new, Ed. VI.
St. James's Day.	Ep. Acts xi. 27, by Ed. VI.
St. Barnabas.	Ep. and Gos. both new, Ed. VI.
St. Bartholomew.	Ep. and Gos. both new, Ed. VI.
St. Matthew.	Ep. 2 Cor. iv. 1, by Ed. VI.
St. Luke.	Ep. and Gos. both new, Ed. VI.
All Saints' Day.	Ep. Rev. vii. 2, by Ed. VI.

To which statement Dr. Comber subjoins the following remark.

“ There are some Epistles and Gospels which are not in the Lectionary, but were changed in the Roman Breviary for the better. The Reformers took these out of the Breviary, viz. the Gospels for St. Thomas, St. James, and All Saints' Days; the Epistle for Simon and Jude; both Epistles and Gospels for St. Paul, St. Matthias, and the Annunciation.” The Doctor here, probably in the moment of inadvertency, mistakes the *Breviary* for the *Missal*. The *Breviary* contains no part of the office of the *Holy Communion*. See note on the Breviaries, page 22. The Epistles and Gospels, above alluded to, were taken from the *Missals* in use at the time of the Reformation: and they are retained without variation in more modern *Missals*, as well as in our *Book of the Administration of the Sacraments*

OF THE
HOLIDAYS OR FESTIVALS
OF THE
CHURCH.

OF THE
SEASON OF ADVENT,
ITS ORIGIN AND INSTITUTION.

ADVENT, a term equivalent to coming, is the name given to the season immediately preceding Christmas-Day, which ecclesiastical usage has prescribed as a time of solemn preparation, by exercises of piety, for the Advent, or coming of our Lord Jesus Christ. The Offices of the Church direct our meditation to a double or twofold Advent, our Lord's coming in the flesh, and his coming to judgment. " The end proposed by the Church, in " setting these two appearances of Christ together " before us, at this time, is, to beget in our minds " proper dispositions to celebrate the one, and expect the other ; that so, with joy and thankfulness,

“ness, we may now go to Bethlehem, and see this
“thing which is come to pass, which the Lord hath
“made known unto us ; even the Son of God come
“to visit us in great humility ; and thence, with
“faith unfeigned, and hope immovable, ascend in
“heart and mind to meet the same Son of God in
“the air, coming in glorious majesty, to judge the
“quick and dead *.”

My more immediate business at present is to enquire into the original appointment of this holy season ; and I conceive no apology will be necessary for passing by without examination the opinion of such Roman Ritualists, as pretend that St. Peter himself was the institutor of Advent. It seems reasonable to believe, however, that the observance of it is nearly coeval with the feast of the Nativity itself ; if we limit the meaning of such observance to prayer, fasting, almsgiving, and such devotional exercises, as were calculated to prepare the faithful for the worthy celebration of this great festival. Still it is not easy to shew what were the regulations of the Church respecting Advent for the first four or five centuries of the Christian era ; nor do we indeed know that any regulations had then been made, concerning either the particular rites, or the length of time for which they were to be observed : And it is not unworthy of remark, that the term Advent itself does not appear to have been employed to denote this season, before the seventh or eighth century.

* *Horne's Sermons.*

EGBERT, Bishop of *York*, who lived in the eighth century, attributes the institution of Advent to the Church of Rome; and he thinks that a fast was appointed to be kept three days in the week preceding the festival of the Nativity, in order to afford the people an opportunity of preparing themselves for the Communion on that day. But this will not convince those, who consider how easy it was for EGBERT to mistake for the Advent-fast the three Ember days in December. The Ember days for the four seasons were instituted at Rome, about the end of the fourth, or the beginning of the fifth century; and LEO who wrote about A.D. 450, when they were fully established, assigns several reasons for the observance of them in the Church. Of the institution of Advent itself at Rome, no vestige whatever was discoverable, till after its entire establishment in France; and one of the earliest attempts, that we find recorded, towards the introduction of a regulated observance of Advent in that country, was made after the middle of the fifth century * by the Bishop of Tours, for the use of his own Church, or at the utmost, of his own particular diocese; when he ordained, that a fast of three days should be kept in every week, between the festival of St. Martin †, and that of the Nativity.

This regulation afterwards became general in the Gallican Church. It was enjoined by the council of

* A.D. 462.

† November 11th.

*Mascon**, which prescribed, that the ordinary *laity* should fast on the Mondays, Wednesdays, and Fridays, in every week, between Martinmas and Christmas; and on these days, the Eucharist should be celebrated as was done in Lent. But the *religious* were required to fast every day in December till Christmas Day, in conformity with the decree of the Council that had been held at Tours in 567. The acts of the Council of Tours exhibit an institution of Advent, which in its infancy bears a striking resemblance to what it became, when advanced to its maturity. The Fathers assembled in this Council required the Monks to fast three days a week, during the months of September, October, and November, and in December every day. From the decree of the Council of *Mascon*, which ordains the Eucharist to be celebrated on the fasting days between Martinmas and Christmas, we may conclude, that Advent then began to be considered as the Lent before Christmas: that as the *lenten*, or *spring* fast, had been appointed by the more ancient Church, as a season of preparation for the festival of the Resurrection, so in process of time was established the fast, which we now call Advent, to dispose us for the due celebration of the festival of the Nativity.

As it was at so late a period that the number of days and weeks of Advent was eventually fixed, we shall not be surprised to find, that the season was

* *Matisconense ad flumen Ararim* in Burgundia. The first Council was held in A.D. 581 (according to some 583,) and the second in 585.

not every where of equal duration, and that the observance of it was in some places more rigid, and in others more relaxed. If a judgment may be formed from the disposition of the Offices appointed to precede the feast of the Nativity, and affixed to the Sundays before it, we may conclude that Advent consisted sometimes of two weeks of public prayer and fasting, sometimes of three, and sometimes of even five or six. Of these four different practices, evident traces are discoverable, in the ancient Sacramentaries of Rome, France, and Spain. In these Books the Sundays are distinguished, not by the ordinal numbers from the beginning as at present, but by an inverted calculation from Christmas backwards to Martinmas, and sometimes to the beginning of November. What they call the first Sunday, is the Sunday immediately preceding Christmas Day: and the second Sunday is that which goes before the first, so that the sixth Sunday before Christmas (which was the mode of calculation employed before the introduction of the word Advent) was generally the Sunday that immediately followed the feast of St. MARTIN*. Thus Advent commenced on the sixth Sunday before Christmas in France, and probably in England, which had a great conformity to the Gallican Church. It commenced at the same time in Spain as the Mozarabic Missal still proves, and even in Italy, and especially at Milan, as is evident from

* It was so in all cases except one. When Christmas Day fell on a Monday, there were seven Sundays between it and the festival of St. Martin

all the Ambrosian Missals * prior to the edition of 1669. In the Roman Church, and those that adopted its rites, Advent began on the fifth Sunday before Christmas, as appears from the Gregorian Sacramentary and ancient Lectionaries.

During the time of CHARLEMAGNE, the last mentioned usage of *Rome*, with some other Liturgical alterations, were received into many parts of the Gallican Church: and very soon afterwards the season of Advent was reduced to four weeks, or to speak more accurately, to four Sundays, and three weeks with the part of the week preceding Christmas Day. AMALARIUS, who survived CHARLEMAGNE, mentions these two different usages. For the establish-

* The Missals of AMBROSE and GREGORY differ in many respects. Each had its respective adherents, and the question which of the two should be read in the Church was, as it is pretended, decided by a miracle. The two Missals were laid upon the altar, and the doors of the Church shut and sealed. In the morning GREGORY's Missal was found torn in pieces, and scattered about the Church; but AMBROSE's was opened and placed upon the altar in a posture of being read. If I had been to judge of the meaning of the miracle, says Bishop Jeremy Taylor, I should have said, it had been the will of God that the Missal of St. AMBROSE, which had been anciently used and publicly read, and approved of, should still be read in the Church; and that of GREGORY let alone: it being torn by an angelical hand as an argument of its imperfection, or of the inconveniency of innovation. But they judged it otherwise; for by the tearing and scattering about, they thought it was meant, that GREGORY's should be used over all the world; and that of AMBROSE read only in the Church of Milan. *Liberty of Prophecy.*

ment

ment of them he assigns fanciful and mystical reasons, but gives no decided preference to either. Together with this new institution of four Sundays, was introduced the term Advent itself, to denote the time of fasting, and the devotional offices, that were to be employed as a preparation for the festival of the Nativity. The manner of reckoning the Sundays was likewise changed. What it had been the custom to denominate the fourth Sunday before Christmas, now began to be styled the first Sunday in Advent; the third before the festival, the second in Advent, &c. so that the first Sunday before Christmas Day, became the fourth and last Sunday in Advent.

In the Western Churches in general, the Advent of four weeks did not immediately abolish, though it gradually superseded, that of six weeks or forty days. Even so late as in the 13th century, persons of piety thought themselves obliged to spend not only four, but six weeks, in fasting and prayer*.

The fast of Advent was no where at any time so rigidly observed as that of Lent, and in the eleventh century the practice of fasting began to decline, both among the Laity and Clergy. Fasting in Advent was not afterwards much insisted on, though it was occasionally recommended in the Acts of Councils, and more strongly by the example of monastic institutions. No part of Advent is noticed in the "Table of Days

* This is reported of the King St. LEWIS by BONIFACE VIII. in the Bull of Canonization.

“ of fasting, to be observed in the Church of England,” and even the abstaining from flesh during that season, has been entirely abandoned by the members of the Roman Catholic Church. In that Church two regulations remain, which though conformable enough to ancient discipline, it might be proper to abolish.—During Advent the solemnization of matrimony is prohibited, and if conjugal abstinence is not positively enjoined, it is at least strongly recommended.

Of the four annual fasts of the Greek Church, the first and most solemn is that of Lent, and the second in point of solemnity and duration is that of Advent. The Advent fast is as strictly observed as the Lenten, but the abstinence prescribed is much less rigid : for though they are obliged to refrain from flesh, butter, eggs, and milk, yet they are allowed the free use of oil, wine, and all sorts of fish, as at other times. The fast continues forty days, beginning on the fifteenth of November. This fast, some pretend, was instituted in honour of Moses, as that of Lent was in honour of the fast of Christ ; and the reason given for determining the number of days in the Advent fast to forty is, that as Moses, by a fast of forty days upon the Mount, was prepared to receive the two tables of the Law from God, so it is, *à fortiori*, incumbent upon Christians to prepare themselves, by a like abstinence, as far as human infirmity will permit, for the reception of the eternal Word, the true and great Law-giver, coming in the flesh. It must however be admitted, that the Greeks were somewhat tardy in making
ing

ing the discovery, if it be true, that after the expiration of the twelfth century, this regulation was unknown among them. In the Greek Churches Advent was never observed with much uniformity, whether we examine its duration, or the number of its fasts. Constantinople alone, where, above all places, uniformity might have been expected, exhibited specimens of three very different usages. Some, as the Monks still do, kept a fast of forty days, others of three weeks, and others fasted one week only. This last alone is obligatory on the people, though many of them from principles purely conscientious, still observe the fast of forty days,

OF THE
COLLECTS, EPISTLES, AND GOSPELS,
IN ADVENT,

LONG before our Book of Common Prayer and Administration of the Sacraments was compiled, or the Reformation itself thought of, the Offices for the season of Advent had in the Western Churches undergone a considerable change. Among Churches of different countries, whose usages were different, variety in the selection of lessons from the Prophecies, Epistles and Gospels must naturally be expected: and it has often happened, that in the same Church, the offices of one Sunday have been transferred to another; and similar variations made, especially where the Offices were common to the whole season of Advent, and not appropriated to any particular day.

THE

THE FIRST SUNDAY IN ADVENT.

AFTER the reduction of the number of the Sundays of Advent to four, and the appropriation of peculiar Offices to each, the Gospel for the fourth Sunday before Christmas, or the first in Advent, was commonly the narration given by St. Matthew of Christ's solemn entry into Jerusalem six days before his death; and this Gospel has been retained by the original Compilers *, and subsequent Revisers of the English Offices. But other Churches † have reserved this Gospel for the sixth Sunday in Lent, or the Sunday next before Easter (once universally known throughout England by the name of *Palm Sunday*), probably because they thought the circumstances it relates better adapted to that day, which is in reality the sixth day before the commemoration of our Lord's Crucifixion and Death. In the place of this has been substituted the beginning of St. Mark's Gospel, with a design to denote, that the intention of the Church, at the commencement of her ecclesiastical year, was to celebrate the first Coming of Jesus Christ in the flesh, to deliver mankind from the death of sin. Others, again, have selected for the Gospel of this day a passage from St. Luke ‡, which relates to the second Coming of our Lord. This last is the Gospel ap-

* They found it in the Missal of Sarum,

† The Roman and Gallican,

‡ Chap. xxi. 25.

pointed in the Roman Missal, and in such of the Gallican Missals as I have had the means of examining*.

The changes of the Epistle for this day have been more numerous than those of the Gospel. Without specifying any of the former, I shall simply observe, that the passage adopted by the Church of England has for several centuries been employed on the same occasion by the general concurrence of the Western Churches; with this only difference, that in the Roman and Gallican Missals the Epistle begins at the eleventh verse, but in our Liturgy at the eighth.

The present Collect, which is consonant to the Epistle, was composed at the Reformation. The Collect formerly used in England, and still appointed by the Roman and Gallican Offices for this day, is, with some variation, the same that we and they read on the fourth Sunday of Advent †.

* Before the overthrow of the Church of France, the Missals of different dioceses differed considerably, as those of York, Sarum, and Lincoln, formerly did in England. The Roman Missal is uniformly one and the same, like our Book of Common Prayer. When alteration has been made in either, its observation was not partial but universal.

† GREGORY'S Collect for the fourth Sunday before the Nativity, and that of the Roman, Gallican, and Sarum Missals for the *first* Sunday in Advent is, *Excita, quæsumus, Domine, potentiam tuam, et veni; ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari; qui vivis.* That for the *fourth* Sunday is, *Excita quæsumus, Domine, potentiam tuam, et veni; et magnâ nobis virtute succurre, ut per auxilium gratiæ tuæ, quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret; qui vivis, &c.*

SECOND SUNDAY IN ADVENT.

IN the time of GREGORY the Great, A.D. 590; and for many centuries after; in the time of RUPERTUS, who wrote early in the twelfth; and of DURANDUS, who flourished about the end of the thirteenth century, the Gospel from St. Luke, which, in the latter ages, the Western Churches in general have transferred to the first Sunday, was uniformly appointed to be read on the second; and in the Church of England it retains its ancient situation. This Gospel relates to the end of the world, and the signs that shall precede our Lord's coming to judgment.

In the place of this Gospel the Gallican and Roman Churches read the narrative related by St. Matthew, of the deputation of two of John's disciples to Christ, and of the testimony that Jesus gave of the Baptist.

The Epistle * for this day has had the singular felicity to retain its place with little interruption among the selections appropriate to Advent.

The Collect, which corresponds with the Epistle, was composed by the Compilers of our Liturgy. The ancient Collect for this day was, "Excita, Domine, corda nostra ad præparandas unigeniti tui vias; ut per ejus adventum purificatis tibi mentibus servire mereamur; qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula, &c."

* Rom. xv. 4.

THIRD SUNDAY IN ADVENT.

FROM the sixth century at latest to the fourteenth, the Gospel appointed by the Church of England was often uniformly, and always generally read on this day. In its room the Roman and most of the Western Churches had substituted the testimony which the Baptist bore to Jesus, recorded in the first chapter of St. John's Gospel. Our Reformers however thought proper to retain the passage, that is found in the ancient Sacramentaries.

Our Epistle likewise is the same that was anciently appointed for this day, or in the language of the old Lectionaries and Sacramentaries, for the second Sunday before Christmas. In lieu of it, the Roman and Gallican Churches have, for several centuries, read a portion from St. Paul's Epistle to the Philip-
pians*.

The Collect was drawn up at the last Revisal in 1661, and has a reference to both the Epistle and Gospel. Before that period the Collect was, "Lord, we beseech thee, give ear to our prayers; and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ," which is translated from that found in GREGORY, and the Missals.

FOURTH SUNDAY IN ADVENT.

THE Collect, Epistle, and Gospel for this day, have been always used in Advent, though not always

* Phil. iv. 4,

on the fourth Sunday. It was long customary to repeat the Offices appropriated to the third Sunday, on the fourth, that having been considered as a *vacant* Sunday. In the modern Roman and Gallican Churches, this Epistle and Gospel are appointed for the third Sunday; and for the fourth their Epistle, or rather Lection in lieu of the Epistle, is taken from Isaiah*, and their Gospel from Luke†. With neither of these portions of Scripture does the Collect seem to have much affinity; and the observation may, I think, be extended to the relation that exists between the Epistle and Gospel that we read, and our Collect, which it is evident was compiled from one or both of the Collects already quoted in p. 42.

OF THE

NATIVITY, OR BIRTH-DAY OF OUR LORD,

COMMONLY CALLED

CHRISTMAS DAY.

THE feast of the Nativity is, by many writers, supposed to have originated in the apostolic age. The first vestige of it that the learned author of primitive Christianity finds, is in the second century; though he doubts not but it might have been cele-

* Chap. vii. 10—16.

† Chap. i. 26—39. omitting the last sentence in verse 38. Here I speak of the Gallican Missal only.

brated

brated before *. In the time of BASIL, as he and his contemporaries testify, the feast of the Nativity was observed with a veneration superior to that of the Lord's day. In this age, sermons, that are still extant, were preached on Christmas day, and the Communion always administered. CHRYSOSTOM in particular affirms, that the celebration of this festival was, when he wrote, of great antiquity ; that from the very beginning of the Christian Church it was renowned far and wide, even from Thrace to Cadiz. He styles it, " of all festivals the most venerable, the " mother and metropolis of the rest. From this," he says, " the Theophany," that is the Epiphany, " the holy Paschal feast," or Easter, " the Assumption," that is the Ascension, " and Pentecost took " their rise." On this day, in the time of LEO, the Sacrament of the Lord's Supper was administered at three different times.

The Nativity of our Saviour was not always in all Churches celebrated on the twenty-fifth of December. By some it was observed in April, or May, and by others on the same day with our feast of the Epiphany in January. This last was, for several centuries, kept as our Lord's Birth-day by the Churches of Alexandria and Egypt, of Jerusalem and Palestine, of Antioch, and by others of the East : But afterwards upon making enquiry and receiving better information, the Oriental Churches altered the day, and conformed to the practice of the Western World,

which uniformly celebrated Christ's Nativity on the twenty-fifth of December.

The two Lessons at Morning Prayer are taken from Isaiah and Luke*. The first contains an explicit prophecy of the coming of Christ in the flesh, and of the establishment of his kingdom: the second relates the history of his Nativity, and recounts some of the striking circumstances that attended it.

The evening Lessons are taken from Isaiah and Paul's Epistle to Titus†. The first foretells the miraculous conception of the Virgin, and the birth of Christ: the second proposes the advantages of regeneration and sanctification, by the grace of God, through Jesus Christ, and urges the necessity of good works in order to obtain salvation.

The Collect prays that we may be partakers of the benefits of Christ's birth, and made children of God by adoption and grace. The Epistle proves the Divinity of Christ, and the excellence of the Religion which he taught. The Gospel has the same tendency, leading us to infer the excellence of the Christian Dispensation from that of its Author.

An accurate examination of those parts of the Offices, that are peculiar to this day, must impress us with an high idea of the good taste, as well as piety of the compilers. The Lessons, the Epistle, and the Gospel, like the Angel, bring us "glad tidings of great joy," and declare "that unto us is

* Isa. ix. 1—8. Luke xi. 1—15.

† Isa. vii. 10—17. Tit. iii. 4—9.

“ born a Saviour, who is Christ the Lord.” The appropriate Psalms, and the proper preface before the Trisagium in the Communion, teach us how to praise God for all the things we this day hear and see, and to sing with the heavenly host, “ Glory to God in the highest, and on earth peace, good-will towards men.”

ST. STEPHEN'S DAY.

STEPHEN was an early convert to Christianity, and the first that fell a Martyr to the Christian Faith. In the Acts of the Apostles, he is represented as a person of singular holiness, ability and zeal, being “ full of faith, and of power, and of the Holy Ghost *.” Of the seven that were elected by the Apostles to the office of Deacon, STEPHEN is the first named ; and he is afterwards recorded to have done “ great wonders and miracles among the people †.” His adversaries, members of five separate Synagogues at Jerusalem, “ unable to resist the wisdom and spirit by which he spoke, suborned false witnesses, who deposed that they had heard him speak blasphemous words against Moses and against God ‡.” After they had heard his defence, as recorded in the seventh chapter, in which he vindicates the doctrines that he taught, by proofs drawn from the Old Testament, and directly charges the Jews with the murder of Jesus Christ, upon his declaring that he be-

* Chap. vi. 5.

† Ibid. ver. 8.

‡ Acts vi. 9, 10, 11.

held " the Son of Man standing on the right hand of
" God, they cried out with a loud voice and ran
" upon him with one accord, and cast him out of the
" city and stoned him."

Among the works of CHRYSOSTOM and GREGORY of *Nazianzum*, are Homilies to his memory, which were delivered on the anniversary of his martyrdom. In allusion to the name of STEPHEN, which in the Greek language signifies a *Crown*, the former of these writers calls him " the *Crown* of the Church:" and the latter " the great STEPHEN, whose temples " were bound with the *Crown* of martyrdom." From these two quotations we may form an idea of the occasional sportiveness of some of the Greek Fathers, and infer the antiquity of the observation of the festival of St. STEPHEN.

The Collect, which in 1661 was improved, is directly addressed to Christ, to whom the Martyr during his suffering prayed, saying " Lord Jesus, " receive my spirit," and, " Lord, lay not this sin to " their charge *." The Epistle and the Gospel being peculiarly applicable to the occasion, were retained from the ancient Offices.

ST. JOHN THE EVANGELIST'S DAY.

JOHN was a fisherman of Bethsaïda in Galilee, brother of the elder James, and the beloved disciple of our Lord, who on the cross committed to him the

* Chap. vii. 59, 60.

care of his mother. After dwelling in *Judea*, where she is supposed to have died, about fifteen years after the Crucifixion, during which period he twice suffered imprisonment in Jerusalem, he travelled into *Asia-minor*; and was probably the founder of the seven Churches mentioned in the Revelation. From *Ephesus* he was sent prisoner to *Rome*, by command of the Emperor Domitian, and as Tertullian reports, was there cast into a caldron of boiling oil, but miraculously preserved. After this he was "for the word of God and the testimony of Jesus," banished to the Isle of *Patmos*, where the Revelation was written. Being recalled by the Emperor Nerva, A.D. 96, he returned to *Ephesus*, where at an advanced age he published his Gospel, by desire it is said of the Christians, and Pastors of *Asia*. He is thought to have been the youngest of the Apostles, all of whom he survived.

The Collect was a little altered at the Restoration, and at the Reformation a part of one of his own Epistles was very properly placed in the room of an Apocryphal Lesson. The Epistle and Gospel are now both taken from his own writings. In the former, the Disciple bears testimony to the divinity of his Lord; and in the latter, the Lord obscurely intimates, that the Disciple should not die till the dissolution of the Jewish Polity; a prophecy which was punctually fulfilled.

THE INNOCENTS DAY.

THE Holy Innocents, the children of *Bethlehem*, slain soon after our Saviour's birth, are uniformly regarded by the ancient writers as Christian Martyrs. They are styled "the flowers * and the first-fruits of "the Martyrs;" and ORIGEN observes that their memory was always celebrated in the Christian Church, a sufficient proof of the antiquity of this festival. But whether this was at first a festival distinct from the Epiphany, or celebrated on the same day with it, is perhaps still doubtful.

The Collect was re-composed and improved at the Restoration. The passage from the Revelation, read for the Epistle, describes the happy state and the employment of the Redeemed, and of the Innocents in heaven: and the Gospel records the history of the massacre of all the children that were in *Bethlehem*, and the coats thereof.

Every one may observe that this, and the two preceding festivals, immediately follow the grand festival of the Nativity; but the reason of this arrangement is not so obvious. It is not to be presumed, that these were the days on which St. Stephen, St. John, and the "Holy Innocents," respectively suffered. But the Innocents and St. Stephen, to adopt the words of HILARY, were the first that were "advanced to eternity by the glory of martyr-

* Salvete flores Martyrum,
Quos lucis ipse in limine, &c.

“dom :” and St. John was “the beloved disciple.” These festivals therefore the Church celebrates at this time, considering them as proper attendants upon the feast of the Nativity. L'Estrange well remarks, that “Martyrdom, Love, and Innocence are first to be magnified, as wherein Christ is most “honoured.”

SUNDAY AFTER CHRISTMAS.

THE Collect for the Nativity is repeated on this day. The Epistle, by an apt similitude, shews the superiority of the Christian over the Jewish dispensation; and the Gospel relates some of the particular circumstances that attended the birth of Christ.

THE CIRCUMCISION OF CHRIST.

CIRCUMCISION was a ceremony observed both by Jews and Pagans. Whether it was originally a divine or human institution, whether it was first practised by the Hebrews or the Egyptians, remain at this day questionable points. This is certain, that God ordained the use of it to Abraham and his posterity, as a token or sign of the covenant made between him and them. In Exodus the command is repeated; and in Leviticus the time of the operation is fixed to the eighth day after birth, agreeably to the original institution.

At what period the feast of the Circumcision was first admitted into the Christian Church, all our Ritualists, who have treated of the festivals and holi-

days, seem to have been either ashamed to acknowledge, or afraid to enquire. They have not at least determined its date with any thing like tolerable accuracy. Bishop SPARROW, one of the earliest and best, says in his *Rationale*: “ The feast of the
“ Circumcision is affirmed by learned men to be of
“ later* institution. For though many of the ancient
“ ents mention the Octave of Christmas and New-
“ year’s Day, yet they do not mention or seem to
“ keep it, say they, as a feast of the Circumcision †.
“ But suppose it to be so ; yet surely it cannot be
“ denied, that there is reason enough for the keep-
“ ing of this day solemn, as it is the feast of Christ’s
“ Circumcision. For as at Christmas, Christ was
“ made of a woman, like us in nature, so this day
“ he was made under the law, Gal. iv. 4. and for us
“ took upon him the curse of the law ; being made
“ sin for us, and becoming a surety to the offended
“ God for us sinners. Which suretyship he sealed
“ this day with some drops of that precious blood,
“ which he meant to pour out whole upon the
“ cross.”

L’ESTRANGE, in the *Alliance of Divine Offices*, gives us the following annotation: “ I dare not
“ affix any remote antiquity to this holyday. The
“ first mention of it under this title occurreth
“ in Ivo CARNOTENSIS, who lived about the year

* The word is, perhaps purposely, ambiguous. See the context.

† Some of the ancients do.

" 1090*, a little before St. BERNARD, and who
 " hath a sermon upon it. Under the name of the
 " Octave of Christ's Nativity, we find it in ISIDORUS
 " 4000† before. The reason why it was not then
 " observed ‡ was, as I conceive, because it fell upon
 " the Kalends of January, which were solemnized
 " among the heathens with such disorder, revellings,
 " and prophane appendants of idolatry, that St.
 " CHRYSOSTOM called it *ιστην διαβολικην*, the Devil's
 " festival, and the sixth general Council absolutely
 " interdicted the observation of them."

Dr. NICHOLLS's note here is, "This feast is cele-
 " brated by the Church to commemorate the active
 " obedience of Jesus Christ, in fulfilling all righte-
 " ousness, which is one branch of the meritorious
 " cause of our Redemption, and by that means abro-
 " gating the severe injunctions of the Mosical
 " establishment, and putting us under the easier

* The feast, and under this title, is mentioned nearly 500
 years before Ivo.

† If, instead of 4000, we read 400, we shall come nearer to
 the time of ISIDORE HISPALENSIS, who I have no doubt is the
 ISIDORE here meant. But what shall we do with the former
 part of this sentence? For unfortunately the name of the Octave
 of Christ's Nativity does not occur in ISIDORE. In the 25th
 Chapter of his first book of Ecclesiastical Offices he treats of the
 Nativity, and in the 26th of the Epiphany. But I have found
 nothing in them, nor indeed in the work itself that can be con-
 strued to countenance L'ESTRANGE's assertion.

‡ But it was then in the time of ISIDORE observed as the feast
 of the Circumcision.

" terms

" terms of the Gospel. This feast is older than " St. Bernard's time, who has some homilies upon " it."

All that we find in WHEATLY on the design of the feast, and its antiquity, is a transcript of the two preceding passages from NICHOLLS and L'ESTRANGE. L'ESTRANGE modestly says, " I dare not affix any " remote antiquity to this holyday;" because he thought it a modern institution.—WHEATLY, without any other authority, unguardedly affirms, that " its " observation is not of very great antiquity;" implying, that it was comparatively modern.

That the institution of the feast of the Circumcision is more ancient than our Ritualists appear to have thought, may be discovered from an inspection of GREGORY'S Sacramentary*; and that in the sixth century at latest a special and appropriate office was provided for it, is proved by the Acts of the Second Council of Tours. The seventeenth Canon of that Council, orders " the Office for the Circumcision to " be performed on the first of January at eight in " the morning†." In the ancient Church, the Office of the Circumcision was sometimes followed by an office called, *Missa ad prohibendum ab idolis*: or, to adopt a translation from the title of one of our

* Vere dignum et justum est, sequum et salutare, nos tibi semper et ubique gratias agere, Cujus MODI CIRCUMCISIONIS DIEM et Nativitatis Octavum, &c. This is part of GREGORY'S proper preface.

† Et horâ octavâ in ipais Calendis Circumcisionis Missa Deo propitio celebretur.

Homilies, "Against Peril of Idolatry *." Last of all was celebrated on this day the Octave of the Nativity. As the two festivals of the Circumcision of Christ and the Octave of the Nativity necessarily fell upon one and the same day, and as the Octave was observed with extraordinary solemnity, the day would naturally receive its general denomination from the Octave, and not from the Circumcision. Accordingly we find that in many of the Calendars, and Lectionaries, the title of the Circumcision was dropped, and that of the Octave only retained. Still an ancient Gallican Lectionary notices "the Circumcision," and "the first Sunday after the Circumcision," and a Gothic Liturgy contains an office for "the Circumcision of our Lord Jesus Christ †." From the order in which PSEUDO-ALCUIN treats of the festivals, beginning with the Nativity, the Circumcision, the Octave of the Nativity, the Calends

* I adopt this title because the Office to which I refer was composed for reasons in some respects like those for which the Homily was written. The Calends of January, or the beginning of the new year, was a fixed or stated annual heathen festival, which was celebrated with rites at once grossly licentious and idolatrous. After the idolatrous rites were suppressed by the Emperors, the Christian Fathers and Councils had still sufficient reason to complain of the public dancing, the interchanging of habits between men and women, and other impurities. The Council of Trullo, to put an effectual stop to such irregularities, forbade the frequenting of this and other heathen festivals, under the penalty of excommunication. These festivals, PSEUDO-ALCUIN says, should be called, *Cavendæ* not *Calendæ*.

† Mabillon de Lit. Gall. Lib. II. and III.

of

of January, &c. it seems highly probable that the three last were all observed in the time of CHARLEMAGNE, or at least when this writer lived. From Ivo's discourses on the Advent, Nativity, and Circumcision of our Lord, which follow each other without interruption, and his omitting the Octave, we may be justified in concluding, that the feast of the Circumcision was in his time noticed at least as much as that of the Octave.

The title of the Office used on the first of January in GREGORY's Sacramentary, is " the Octave of our Lord," which long before the era of our Reformation, had in the Missal of Sarum been changed into " the Circumcision of our Lord," and in those of Rome and France, into " the Circumcision of our Lord and the Octave of the Nativity." Still the Office for the day continued in all nearly the same. It commemorated both the Circumcision, and the Nativity; and part of it belonged to the Virgin. The old Collect was " Deus, qui salutis æternæ, " Beatæ Mariæ virginitate secunda humano generi " præmia præstitisti; tribue, quæsumus, ut ipsam " pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum. " Jesum filium tuum." Or, " Deus, qui nobis natî " Salvatoris diem celebrare concedis octavum; fac, " quæsumus, nos ejus perpetua divinitate muniri, " cujus sumus carnali commercio reparati, qui tecum " vivit, &c." The first of these Collects is appointed in the Roman Missal, and the latter in that of Sarum.

If we consider this festival merely as the commemoration of the Circumcision of our Lord, the date of its institution, or at least its revival is easily ascertained. It commenced with our Reformation, or rather at the publication of our English Liturgy, and was first observed on January 1, 1548.

The Collect, Epistle and Gospel, with the Lessons, are all remarkably appropriate to this day's commemoration. The first Lesson at Morning Prayer relates the particulars of the injunction imposed upon Abraham, and the second states the necessity of spiritual Circumcision.

The first Evening Lesson is purely moral and doctrinal, and in no degree ceremonial. It exhorts us to fear and love God, and to circumcise the fore-skin of the heart. The second cautions not only against human traditions, but against the legal observances, which were merely Judaical. It specifies in particular Jewish Holidays and Sabbaths.

The Epistle has the same tendency with the first Evening Lesson, and both of the second Lessons. The Gospel relates the Circumcision of Christ. The Collect was composed in 1549, when the Epistle and Gospel were likewise selected*.

* The Gospel in the Missals for many centuries was the twenty-first verse only of the second chapter of Luke. Before that, the Gospel began with this verse, and ended with the 32d, See *Manuel de Lit. Gal.*

THE
EPIPHANY,
 OR THE
MANIFESTATION OF CHRIST
 TO THE
GENTILES.

THE greater part of the Eastern Church, for the first three or four centuries, kept the feast of the Nativity, on the day which we call the Epiphany; that is, on the sixth of January *. The word Epiphany, has been employed to denote Christ's Manifestation in four respects: 1. His Nativity, or Manifestation in the Flesh; 2. The appearance of the Star to the Eastern Magi, or his Manifestation to the Gentiles; 3. The Manifestation at his Baptism, when the heavens were opened †, “and he saw the “ Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well “ pleased;” and lastly, The Manifestation of his Divinity, by the first miracle which he wrought at the Marriage of Cana in Galilee; all of which were

* See pages 35, 36. That the feast of Christmas and the Epiphany were ever one and the same is denied by **WHEATLY**, who maintains that they were always two different feasts held on different days. In this he is no doubt mistaken.

† Matt. iii. 16, 17.

commemo-

commemorated on this day, by the Churches of Jerusalem, Antioch, Egypt, and others of the East. But in the Western Provinces, the Nativity and Epiphany were celebrated on two distinct days. On the Epiphany, considered as a festival separate from the Nativity, were commemorated the appearance of the star which conducted the wise men to Bethlehem, the Baptism of our Lord, and the first miracle that he wrought. Some writers add the miracle of his feeding the 5000 with five loaves. All these are expressly mentioned in a Sermon on the Day ascribed to Austin: others notice the first three reasons, but not the last.

JEROM* attributes the institution of the feast of the Epiphany; principally to the Baptism of Christ, and the Manifestation of him made to the world by the voice from heaven; and the Greek writers in common, more particularly insist on this reason; whilst LEO, who composed not fewer than eight Discourses upon the Epiphany, assigns no other reason for the commemoration of this festival, than the Manifestation made to the Gentile world, by the appearance of the star to the Eastern *Magi*.

Three of the Manifestations, which are most commonly noticed, both by the Greek and Latin Fathers, our Church commemorates in her proper offices for the day: the Manifestation to the *Magi* in the Collect and Gospel; the Manifestation at his Baptism in the second Morning Lesson; and his Manifestation

* JEROM in Ezek. i.

by the Miracle of Cana, in the second Evening Lesson, which for this purpose is, contrary to common usage, taken from an evangelical, and not from an epistolary writing.

In the Greek Church, after the Nativity and Epiphany came to be observed on two distinct days, this festival was celebrated with more solemnity in some respects, than even the feast of the Nativity. It was one of their three solemn seasons of admitting the Catechumens to Baptism *. Baptism they commonly called (*φως*) light and (*φωτισμα*) illumination ; and this being the supposed day of Christ's Baptism, was styled (*ἡμερα φωτων*) the day of lights, or of illumination ; that is, the day of his Baptism, who came " as a light to lighten the Gentiles, and to be the glory of his people Israel." Of the glory of the Church by the accession of the Gentiles, we have a prophetic description in the passages of Isaiah, selected for the first Lessons. The introductory verses of that for the Evening, are couched in the same metaphorical language, with the conclusion of Simeon's Hymn. " Arise, shine ; for thy light is come, and " the glory of the Lord is risen upon thee †," &c.

Though the Epiphany was anciently observed with

* WHEATLY says, " the Epiphany was as solemn for baptizing the Catechumens among the *Latins*, as Easter and Whitsuntide among the *Greeks*." But if we credit the Ecclesiastical Historians, only the Greeks and Africans baptized on this day. The Latin, Spanish, and Gallican Churches did not administer public Baptism at the Epiphany, but at Easter and Whitsuntide.

† Isaiah lx.

man, but to distinguish the day. The more ancient custom, however, was to commemorate on the sixth day of January the miracle wrought at the marriage in Cana of Galilee, the adoration paid to Christ by the Magi, and the Baptism of our Saviour, all under the general name of the *Epiphany*. When these offices came to be disjoined, the history of the appearance of the star, and of the coming of the wise men, was appropriated to the Epiphany; the commemoration of the Baptism of Christ to the Octave of the Epiphany, and the account of the miracle recorded in this Gospel, to the first Sunday after the Octave. Our Reformers discontinued the commemoration of Christ's Baptism, and the observance of all the Octaves.

The Collect which was adopted by the Composers of the Missals of Sarum, France, and Rome, is the same with that in GREGORY's Sacramentary for the second Sunday after the Theophany.

THIRD SUNDAY AFTER THE EPIPHANY.

The third Sunday after the Epiphany was once likewise called the Sunday of the Leper, and the Sunday of the Centurion, a sufficient proof that the Gospel, which we still employ, was anciently appointed for the same occasion.

The Epistle is a continuation of the Epistle for the second Sunday.

The Collect is taken from that appointed for the day in the Sacramentary of GREGORY.

FOURTH SUNDAY AFTER THE EPIPHANY.

The Gospel for this day, which relates our Lord's miraculous stilling of the tempest on the sea, appears to have been read on this same occasion as early as the time of GREGORY, or in the age immediately succeeding. It formerly ended with the twenty-seventh verse, as it still does in the Missals of Sarum, France, and Rome. The English Reformers first added the passage respecting the casting of the devils out of two men possessed, and the suffering of them to enter into the herd of swine, with which our Gospel and the chapter itself conclude.

The Epistle for this day formerly was Romans xiii. 8—13*. But this passage the Compilers of our Liturgy had prefixed to the Epistle that was read on the first Sunday in Advent, and therefore in its place they substituted the present, which is an immediate continuation of St. Paul's Epistle to the Romans.

The Epistle from Rom. xiii. 8, still retained in the Missals, was read at Rome, long before CHARLEMAGNE introduced some parts of the Roman Offices into France. Prior to this era, the Gallican Church read the whole of the fifth chapter of the Epistle to the Ephesians, and that long Epistle was preceded by a lection from Jeremiah †.

Our Collect for this day likewise is borrowed from

* This is the Epistle in the Salisbury and modern Roman and Gallican Missals.

† Chap. xxxv. 13, to the end.

the Sacramentary of GREGORY. From 1549 to 1661, it was " God, which knowest us to be set in the midst
 " of so many and great dangers, that for man's frail-
 " ness we cannot always stand uprightly ; grant to
 " us the health of body and soul, that all those things
 " which we suffer for sin, by thy help we may well
 " pass and overcome, through Christ our Lord."
 GREGORY's, retained by the Roman, Gallican, and
 Salisbury Missals, is " Deus, qui nos in tantis peri-
 " culis constitutos, pro humana scis fragilitate non
 " posse subsistere ; da nobis salutem mentis et cor-
 " poris, ut ea, quæ pro peccatis nostris patimur, te
 " adjuvante, vincamus, per, &c."

FIFTH SUNDAY AFTER THE EPIPHANY.

The parable of the tares sown among the wheat*, which our Church has assigned for the Gospel this day, was read on the same day by the Roman Church in the seventh century : and though three other Gospels have been employed for the fifth Sunday after Epiphany by some Churches, this was always the most generally adopted.

The Epistle has long been uniformly read on this day. The Collect, like those for the four preceding Sundays, is taken from the Sacramentary of GREGORY. " Familiam tuam, quæsumus Domine,
 " continua pietate custodi ; ut quæ in sola spe gratiæ
 " cœlestis innititur, tua semper protectione muniatur,
 " per, &c."

* Matt. xiii. 24.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

As it happens that there are often not four, and seldom six Sundays *, between the Epiphany and Septuagesima Sunday, some of the appropriate Offices formerly terminated at the third Sunday after the Epiphany, and all at the fifth †. DURANDUS informs us, that in his time, the sixth Sunday had nothing proper except Collects, and that in other respects it borrowed from the two preceding ‡. This was in some sort the case in the Church of England, from 1549 to 1661. The Rubric which during that period was annexed to the Gospel for the fifth Sunday, directs that “the sixth Sunday, if there be so many, shall have the same Collect, Epistle and Gospel that was upon the fifth.” Yet before the compilation of our Book, the Roman and Gallican Churches had appointed proper Offices for the sixth ; and our progenitors had done what is equivalent ; for the Missal of Sarum has proper Offices for the Sunday within the Octave of the Epiphany, and for five Sundays after the Octave, making altogether six §. The practice of ending the appropriate Offices at the third or fifth

* From 1752 to 1804, a period of fifty-two years, we find a sixth Sunday only thrice.

† The fourth and fifth commonly had proper Epistles and Gospels ; but not appropriate Introits, &c.

‡ In Dom. Sext. post Epiph.

§ WHEATLY is therefore mistaken when he affirms, that *In the Salisbury Missal the service of the third Sunday is ordered to be used on such an occasion, that is, on the sixth when six occur.*

Sunday was not the most ancient. For in the Sacramentary of GREGORY, the sixth Sunday is in every respect treated like the five preceding. We have no reason to suspect here any subsequent interpolation or addition, for the Lectionaries composed nearest to the age in which GREGORY lived, furnish us with proper Gospels for the sixth, seventh, eighth, ninth, and even tenth Sundays after the Theophany. All of these after the sixth were unnecessary, where proper Offices were appointed for Septuagesima and the following Sundays; a circumstance which I notice here, principally because I may have occasion to refer to it, when I come to treat of the duration of the Lenten fast in the earlier ages of the Church.

Our Collect for the sixth Sunday after the Epiphany was composed, and the Epistle and Gospel were selected, at the Revision in 1661.

OF THE

SUNDAYS CALLED SEPTUAGESIMA, SEXAGESIMA, AND QUINQUAGESIMA*.

THE three Sundays and weeks, that precede the solemn fast of Lent, have been long distinguished by the names of Septuagesima, Sexagesima, and Quin-

* From 1549 to 1661, the first of these three Sundays was styled Septuagesima Sunday; the second, Sexagesima, &c. &c. The additions of "or the third Sunday before Lent," and of "or the second Sunday," &c. were made at the Revision after the Restoration.

quagesima;

quagesima ; terms obviously signifying the seventieth, sixtieth, and fiftieth. Why such titles were applied to these Sundays, the writers on the Offices of the Church since the eighth century have assigned various reasons, most of them sufficiently fanciful or absurd *. In order to ascertain the true reason, recourse must be had to the circumstances of the times, in which these names were first adopted, and to the intentions of the governors of the Church, as far as they can be discovered. Now it is certain, that when the words *Septuagesima*, *Sexagesima*, and *Quinquagesima*, were first applied to denote these three Sundays, the season of Lent had generally been extended to a fast of six weeks, that is thirty-six days, not reckoning the Sun-

* *ALCUIN*, who was the pupil of *BEDE*, and the preceptor of *CHARLEMAGNE*, thinks that *Septuagesima* was so called, because it was the *seventieth* day before the Saturday in Easter week. But this is nothing to the purpose ; and it confounds with Lent the Paschal week, which was always a time of rejoicing. *Sexagesima*, he says, is so called, because there are *sixty* days between it and the Thursday in Easter week ; and *Quinquagesima* is so called, because from it to the day of the Resurrection, reckoning both inclusively, we find *fifty* days. He then discovers various types and mysteries in these numbers, which it would be idle to repeat. *CHARLEMAGNE*, in his reply to *ALCUIN*, observes, that persons who delight in such calculations, may find mysterious numbers not only in these weeks but in every other week of the year, and in every hour, and minute of the day ; and then proceeds to assign for these names reasons similar to those which I have stated (*ALCUIN*'s Letter and *CHARLEMAGNE*'s to *ALCUIN*). It is surprising, that the writers of the following centuries should have rejected *CHARLEMAGNE*'s simple and natural account, and fallen into the most extravagant reveries on the subject.

days,

days, which were always celebrated as festivals. At this time likewise the Sunday, which we call the first Sunday in Lent, was styled simply Quadragesima or the fortieth, meaning no doubt the fortieth day before Easter. Quadragesima was also the name given to the season of Lent, and denoted the Quadragesimal, or forty days fast. When the three weeks before Quadragesima ceased to be considered as weeks after the Theophany (or Epiphany), and were appointed to be observed as a time of preparation for Lent, it was perfectly conformable to the ordinary mode of computation to reckon backwards, and for the sake of even and round numbers, to count by Decads. The Authors of this novel institution, and the Compilers of the new proper Offices, would naturally call the first Sunday before Quadragesima, Quinquagesima; the second, Sexagesima; and the third, Septuagesima. This reason at least corresponds with what CHARLEMAGNE states in answer to the enquiries of our learned countryman ALCUIN, and with the account that seems to be at present most generally adopted. I must add, that after considering with attention, what CHARLEMAGNE, ALCUIN, AMALARIUS, RHABANUS MAURUS, IVO, RUPERTUS, and DURANDUS have said upon the subject, this appears to me the only account, that is in any tolerable degree rational and satisfactory. At the Reformation, technical and ecclesiastical titles and terms were not always translated from the original language into our own, and among others are retained the Latin names of these three Sundays. Of whatever antiquity the institution of Septuagesima and the two following

Sundays

Sundays may be, no vestige of it is discoverable even in the Roman Church, where it originated, before the beginning of the sixth or the close of the fifth century. GELASIUS and GREGORY notice these days in their Sacramentaries ; but after the death of the latter they had not been received into either France or Spain. It is plain, however, that in the time of CHARLEMAGNE, and our ALCUIN at latest, not only the present names of these Sundays, but also the proper Offices that GREGORY had assigned to them, were generally adopted in the Churches of *France* and *Britain*.

When the names of these Sundays, and their respective Offices, were introduced by authority into France and Britain, they were all introduced together: yet Quinquagesima seems to have been first known. The first Council of Orleans * made a decree against the admission of Quinquagesima, and ordered that Lent should be retained within its ancient limits. At this time the names Sexagesima and Septuagesima were probably not known in France. By the fourth Council of Orleans †, the names and the observation of Quinquagesima and Sexagesima are ordered to be suppressed, and uniformity in the keeping of Lent is prescribed. Septuagesima does not appear to have been yet heard of in France ; and this order was probably levelled against the practice of some, who, in imitation of the Greeks, began to omit the Saturday fast, and to extend the duration of Lent, in order to

* A.D. 511.

† A.D. 541.

make up the number of fasting days. At Rome the three days were instituted at the same time.

On Septuagesima, and the two following Sundays, the Compilers of our Office have retained the Collects, Epistles, and Gospels, which they found appropriated to these days in the Missal of Sarum, and other ancient Liturgies; excepting only the Collect for Quinquagesima, for which day they composed a new one more consonant to the subject of the Epistle. The old Collect both in GREGORY'S Sacramentary, and the Missals, was "Preces nostras, quæsumus, Domine, clementer exaudi; atque a peccatorum vinctulis absolutos ab omni nos adversitate custodi, per Dominum, &c." It is perhaps entering too far into *minutiae* to notice, that on Septuagesima our Collect, as well as that of the Roman, Gallican, and Salisbury Missals, forms in GREGORY'S Sacramentary, not the Collect, but the *Oratio ad populum*, or in the modern language of the Roman Catholics, the Post Communion.

The object of the Church, in instituting these Sundays and weeks, was to withdraw our attention from the festivals of the Nativity, and the Epiphany, from contemplating our Lord's manifestation of his Divinity; and to direct it to our own sins and imperfections; to prepare us, as we have said before, to devote the approaching season to strict self-examination, to the practice of religious abstinence, and to acts of more than ordinary humiliation and devotion.

Hence the proper Lessons for these Sundays, are no longer taken from the Evangelical prophet, but portions

portions from Genesis are read, which treat of the Fall and its consequences.

On Septuagesima Sunday, the Collect entreats God "favourably to hear the prayers of his people;" and particularly beseeches him, that "we, who are justly punished for our offences, may by his goodness be mercifully delivered from our afflictions." The Epistle recommends the mortification of our worldly appetites, and activity in our Christian course. The Gospel has a similar tendency, shewing, that all who are admitted into Christ's vineyard, must labour, if they expect to obtain the promised reward.

The Collect for Sexagesima confesses the frailty of our nature, and the weakness of our abilities; and acknowledges, that He to whom "the secrets of all hearts are open" perceives that we confide not in ourselves: it therefore beseeches him to succour and defend us. As an encouragement to trust in God, and to bear with patience the evils and dangers of our spiritual warfare, the Epistle proposes the example of St. Paul, who was remarkable for his exertions and sufferings in the cause of the Gospel; and here glories in his weakness and infirmities, which God had enabled him to rectify. The Gospel recommends vigilance against the seduction of the Devil, and the allurements of the world, with carefulness both to hear and keep the word of God, if we hope to bring forth the fruits of eternal life.

On the two preceding Sundays, acts of mortification, with vigilance and circumspection, were recommended. But to these we must add faith and charity,
that

that is "faith working by love;" because without this the most sincere profession of all the articles of the Christian faith, and the performance of every other duty, "will profit us nothing." The Collect therefore prays for an increase of this most excellent gift of charity, or universal benevolence. The Epistle describes and illustrates this virtue and appreciates its value: the Gospel gives us an instance of faith in Christ. Faith in him will illuminate our spiritual darkness, dispose us not only to profess his religion, but to rise up and follow him in all holy conversation and good works, and more especially in diffusive charity towards all mankind,

SHROVE TUESDAY.

The Tuesday after Quinquagesima is called Shrove-Tuesday, or Shrove-tide, from *Shrove*, the præterit of *Shrive*, an antiquated word, which signifies to hear or to make confession. On this day it was usual for the people to confess their sins, that they might be better prepared for the observation of the ensuing season of penitence, and for receiving the Sacrament at Easter. It was afterwards perverted into a day of idle sports and amusements; and till within a few years, in many parts of England, its anniversary was distinguished by riot and drunkenness, by bull-baiting, cock-fighting, and such other diversions, as were calculated to promote cruelty, inhumanity, and every thing the most opposite to the virtues, which it was the intention of the Church to teach and encourage.

OF THE
INSTITUTION OF LENT,

ITS ORIGINAL DURATION, ITS AUGMENTATION, AND ITS
OBSERVANCES.

THOUGH fasting be a divine command ; though the examples of fasting, and the precepts in the Old Testament enjoining it, be authorised and sanctioned by the example and precepts of Jesus Christ in the Gospel, yet the Church of England no where says, that the establishment of Lent (that is the form and manner of observing the fast before Easter for a prescribed number of days) is of either divine, or even apostolic institution. If it be clear that, after our Lord's Ascension into Heaven, the Apostles and the first converts to Christianity observed frequent fasts, it is far from being plain, that any of these were annual fasts, recurring at stated seasons * ; and it is certain that the fast, which St. Luke speaks of in the Acts of the Apostles, as happening during St. Paul's voyage from *Palestine* to *Rome* †, was not the fast of Lent, as some would have it, but the great Jewish fast, holden on the

* Yet it has been generally presumed, and with the appearance of probability, that the Apostles themselves instituted (and, if so, they would of course observe) the anniversary of the three days on which Christ died, rose again, and ascended into Heaven, together with that of the descent of the Holy Spirit on the day of Pentecost.

† Chap. xxvii. 9.

tenth day of their seventh month, that is, about the end of September.

Our Lord delivered no directions whatever respecting seasons or days of fasting. Yet from the earliest ages of the Church, very particular and extraordinary attention was paid to the answer, which he gave to the question put to him by the Disciples of John and the Pharisees. The question was, "Why do the Disciples of John and of the Pharisees fast, but thy Disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast while the Bridegroom is with them? As long as the Bridegroom is with them they cannot fast. But the days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days *." The time of the Bridegroom's absence, or being taken away, was universally understood to mean the time that intervened between the Crucifixion and Resurrection of our Lord; and at the close at latest of the first century, the Friday and Saturday before Easter were, by the generality of Christians, observed as days of fasting and mourning; and observed for this reason, "In those days was the Bridegroom taken away †."

The earliest account of the ante-paschal fast, or the fast before Easter, is given by IRENÆUS, in a fragment preserved in EUSEBIUS. IRENÆUS was the

* Mark ii. 18.

† In this both the Montanists and Catholics agreed. TERTULLIAN sometimes calls the fast *dies paschæ*, by which Friday only is meant.

Disciple of POLYCARP, and POLYCARP the Disciple of the Evangelist St. John; so that IRENÆUS was, what some of the Fathers have termed him, *a man almost apostolic*. In A.D. 167, when IRENÆUS was seventy years old, he was made Bishop of *Lyons*: And in a letter written either in the name of the whole Gallican Church, or at least of that part of it over which he presided, to VICTOR, Bishop of *Rome*, who had a strong desire to excommunicate the Asiatics, on account of (as he conceived) their heterodox observation of Easter, IRENÆUS informs him, that in the diocese of *Lyons*, Easter was kept only on a Sunday. After remonstrating with VICTOR for his attempt to excommunicate Churches, which followed customs and observances handed down to them by their forefathers, he adds "There is a disagreement, not only "about the day" (of Easter), "but even about the "very form of the fast" (before Easter). "Some "think they should fast one day, some two, and "others even more. Some measure their day*" (of fasting)

* The Editor begs leave to insert the following observation from the BRITISH CRITIC for September, 1802, Vol. xx. P. 309. The history of Lent is introduced by that of the three Sundays preceding it, usually called Septuagesima, Sexagesima, Quinquagesima; and is itself drawn up with great diligence and judgment. Its period was at first very short, merely as a preparation for Easter, or the feast of the Resurrection, and varied from a day to forty hours. It should, however, have been mentioned, that this position of forty hours depends chiefly on the punctuation of a passage in Eusebius, which otherwise would make it forty days, *οἱ μὲν γὰρ οἰοῦνται μῆκος ἡμέρας διὰ αὐτοῦ πενήντης, οἱ δὲ δύο,*
οἱ

fasting) "by forty hours nocturnal and diurnal. "This variety," continues IRENÆUS, "did not originate in our time, but long before among our ancestors. Yet they lived peaceably together, and so do we. The difference in the observation of the fast confirms the concord of our common faith."

It is worthy of particular attention, that the space of forty hours here mentioned by IRENÆUS, and during which some in the first century kept the fast before Easter, is, as nearly as can be ascertained, exactly equal to the space that elapsed between the departure and the return of the Bridegroom; between the Crucifixion and the Resurrection of our Lord. He was fastened to the Cross about twelve on Friday, and he expired about three. His body remained in the grave during part of Friday, the whole of Saturday, and part of Sunday: And he arose early on the morning of Sunday; for "as it began to dawn *, very early "in the morning †, early when it was yet dark ‡." Jesus was already risen. Now if we may venture to suppose that he arose about four on the morning of Sunday, and count from twelve on Friday, we shall have the time precisely, the forty hours required.

οἱ δὲ καὶ πλινθίας, οἱ δὲ τισσαράκοντα. Ὡς ἡμερῶν &c. By removing the point after τισσαράκοντα, the sense is made such as Mr. Shepherd represents it, and so VALESIIUS conjectures, that *day* was here copied instead of *fast*, and goes so far to say, that if IRENÆUS did not write *fast*, he should have written it. Yet a day of forty hours is a language intelligible enough.

* Matthew. † Mark and Luke. ‡ John.

It

It has been maintained, and it is reasonable to believe, that they who in the first and second centuries fasted forty hours before Easter, did it in imitation of Christ's fast of forty days in the desert after his Baptism. The earlier Christians were more diligent in their endeavours to imitate their Lord, than modern Christians may immediately suppose. To fast forty days exceeds the power of human nature, and can only be accomplished by a miracle ; but to fast forty hours is neither impossible nor presumptuous. From this quadragesimal or ante-paschal fast of forty hours, it is, I think, much more than probable, that *Quadragesima*, or the present *Lenten* Fast of forty days, originally derived its name *.

In

* When the fast was afterwards extended not to forty, but to thirty-six days, for its observation, new analogies were imagined, and new reasons invented, some of them sufficiently *cabalistic*. The fasting, on account of the Bridegroom's absence, was changed into a fast in imitation of Moses, Elias, and our Lord, each of whom, on different accounts, fasted forty days. Yet as TERTULIAN expressly affirms, " the days on which the Bridegroom was taken away, were the determinate and the only legitimate days of fasting," which the Catholic Christians admitted in his time. (De jejun. cap. 2.) The words *Quadragesima* in Latin, and *τεσσαράκοντα* in Greek, are frequently employed to denote an annual fast of much less than forty days continuance. The Montanists, says JEROM (Ep. 54. ad Marcel.), have three Quadragesimal fasts, or three Lents, but two of the three consisted of only five days each. Socrates (Lib. V. Cap. xii.) expresses wonder that they, who before Easter fasted five days in the week during three weeks, they that fasted six weeks, and they that fasted seven, should all agree in denominating each of their respective fasts
Quadragesima,

In confirmation of this opinion I have to remark, that the most abstemious of those, who fasted two days before Easter day, took refreshment on the evening of each; but they that fasted forty hours, abstained, in imitation of their Lord, from all nutriment whatever from Friday to Sunday. They who fasted only one day before Easter, always chose Friday, in commemoration of the Bridegroom's being taken away.

To give even a concise account of the history of Lent, and its multifarious variations, would be to compile a volume. To attempt to reconcile the contradictions of ecclesiastical writers, respecting the observance and continuance of it, at different times and in different places *, would be a task, not only

Quadragesima, or the fast of forty; and he adds, that for this appellation the *εἰσαυλογητικὴ*, they that had the knack of inventing reasons, assign different reasons. *Quadragesima*, it would seem, had now among Christians become a name for any great and solemn fast, as hecatomb among the heathens was the appellation of any extraordinary sacrifice.

* I might have added, or even of the same place at the same time. Let us, for instance, take no obscure place, but *Rome* itself. The historians, *SOCRATES* and *SOZOMEN*, were contemporary with pope *LEO* the Great. *SOCRATES* assures us, that "in his time the fast before Easter was observed at *Rome* for only three weeks, and that the Saturdays were exempted." (*Lib. v. cap. xxii.*) Yet fasting on Saturday was almost peculiar to *Rome*. *SOZOMEN* says, that in some places, alluding probably to *Rome*, they fasted three weeks; but he does not expressly mention *Rome*. *LEO*, who certainly knew the customs of the Church of which he was supreme head, in eight of the twelve

Homilies

only tedious and difficult, but in some degree foreign to the purpose. My object is simply to elucidate our own established forms. I shall therefore enter into no minute detail, but content myself with presenting to the Reader a few general remarks.

The early Christians, however they might differ about the proper time of celebrating Easter itself, universally agreed in observing the fast before it; but it was for three centuries at least, left to the discretion of each individual, to determine the duration of his fast. Some, as we have already seen, fasted one day, some forty hours, some two days, and others more; but some one or other of these fasts all Christians thought themselves bound to observe. The season of Lent did not long remain confined within these narrow limits. Before the close of the second century in the time of TERTULLIAN, (the most ancient of the Latin writers, whose works are extant) the Montanists, a sect of Christians that affected great austerity of life, and made an ostentatious display of the number of their annual fasts, kept a fast of two weeks before Easter; and the Catholics themselves soon extended their fast to one

Homilies on Lent which he delivered in *Rome*, calls it a fast of six weeks, or forty days. Yet CASSIODORE, who was Consul of *Rome* in the next century, retains in his *tripartite* history the words of SOCRATES, and the venerable BEDE, who wrote about 150 years after the time of CASSIODORE, says, that in some parts of *Italy* the fast was kept three weeks, and in others one. Who will disentangle this intricacy, and determine a point so uncertain?

week, and not long afterwards to two. DIONYSIUS ALEXANDRINUS tells us, that in his time *, some fasted two days in the week before Easter, some three, some four, and others six; but in the time of EPIPHANIUS †, all the people fasted the whole week. At the close of the fourth century the duration of the fast was in some places three weeks, in some six, and in others seven. But the most general usage, in the Western and African Churches, was to limit the *Lenten* fast to six weeks, or thirty-six days. And this practice continued from the end of the fourth to the middle of the ninth century; when in some places, as has been already stated, four days were prefixed to Lent. But before the latter part of the eleventh century, it was not generally established in either the Gallican or British Churches, that these four days should form a part of the *Lenten* fast.

From this short statement, it is evident, that the Paschal fast considered as a fast of thirty-six or forty days, was so far from being instituted by the Apostles, that it was not known in the earlier ages of the Church ‡. Yet some may urge the authority of
JEROM,

* A. D. 250.

† A. D. 368.

‡ If any man should say, that Kings are all created, as Adam was, in full stature and manhood by God himself immediately, he could best be confuted by the midwives and the nurses, the school-masters and the servants of the family, and by all the neighbourhood, who saw them born infants, who took them from their mother's knees, who gave them suck, who carried them in their arms, who made them coats and taught them their letters, who
observed

JEROM, of **LEO**, and of others of inferior note. We admit that the first of these calls Lent an apostolical tradition. But let **JEROM**'s meaning be explained by **JEROM** himself. On the question of the Saturday's fast, he says, "Let every province abound in their own sense, and suppose the precepts of their ancestors to be apostolical laws." **LEO** repeatedly says the quadragesimal fast is of apostolic institution. But Roman writers themselves acknowledge that **LEO** gives the epithet of apostolic, not only to ecclesiastical usages, which he found established in his own Church, but to every thing decreed in the archives of his predecessors in the apostolic See.

CHRYSOSTOM however, with others, considers Lent to be merely an useful ecclesiastical ordinance; and his disciple **CASSIAN** informs us, that whilst the "perfection of the primitive Church remained inviolate, and its beauty unsullied, Lent was not observed," that is, not observed in the same manner as it was in his own times. "But that when the apostolic fervor of devotion had abated; when men became too much involved in secular pursuits, and too little acquainted with either continence

observed their growth, and changed their ministeries about their persons. The same is the case of the present article. He that says our Lent, or forty days fast before Easter, was established by the Apostles in that full growth and state we now see it, is perfectly confuted by the testimony of those ages that saw its infancy and childhood, and helped to nurse it up to its present bulk.—Taylor's Ductor Dubitant.

“or compunction; then the clergy began to recall them, by the canonical appointment of fasting, and by compelling them to appropriate the tenth part of their time to the service of God*.” The duration of the ante-paschal fast was enlarged, and a strict observance of it enforced, by the authority of the governors of the Church; that by abstinence and religious exercises, purity of mind might be restored; that the defects of other times might in some degree be redeemed in this, and more especially that none might irreverently or inconsiderately approach the Lord’s table at the ensuing solemnity of Easter. At Easter likewise were admitted into the Church Catechumens by Baptism, and Penitents by Absolution, both of whom were obliged to a strict observance of Lent.

In this season they who lived in populous cities, or in the vicinity of the greater Churches, held religious assemblies every day, and every day Sermons were preached amongst them. The following extract from the Homilies of CHRYSOSTOM, may serve to shew the nature and tendency of the ancient Lenten discourses. “To assemble in this place every day during Lent, to hear sermons continually, and to fast the whole season, is not all that is required. If these assemblies, exhortations, and fastings, do not spiritualize the soul, so far

* Cassian. Collat. xxi. Cap. xxx.—The devoting of the tenth part of our year to God is frequently mentioned after the fast was extended to six weeks or 36 days, 36 is nearly a tenth of 365.

“from

“ from being profitable, they will but increase our
“ condemnation. If after so much care and culture,
“ our dispositions be not meliorated; if the angry
“ man does not become meek, and the passionate
“ gentle and mild; if the covatous man does not
“ desist from his ardour in the pursuit of riches,
“ and give himself to alms-deeds; if the intemperate
“ man does not become sober and chaste; if the
“ vain-glorious does not learn to despise false honour,
“ and to seek that which is true, &c.—if we do not
“ conquer these and all other affections that proceed
“ from natural depravity; though we assemble here
“ every day, and enjoy continual preaching and in-
“ struction, with the aid of fasting, what pardon
“ can we expect, what apology can we make?”

Abstinence was naturally, and at all times considered as essential to the fast; and the most ancient manner of observing Lent, was to refrain from all food till the evening: for the change of diet, as of flesh for fish, was not by the ancients accounted a fast. Their only refreshment was a moderate supper, and they partook indifferently of animal, or other food, of whatever was provided. In subsequent ages, the use of flesh and wine was generally prohibited: But the manner of fasting was in different times and places, not less various, than the days and seasons devoted to the duty. Some abstained from all creatures, which had once had life; some from all but fish. Others ate fowls as well as fish: others abstained from eggs, milk, and fruit, and ate only pulse, roots, or bread: others even from these;
and

and again others indulged themselves with the addition of a little salt and water to their bread.

Besides the abstinence of the mouth, abstinence from eating and drinking, refraining from gratifications that were at other times esteemed innocent, was strictly insisted on in Lent: such were the frequenting of places of public amusement, the use of the bath, and conjugal intercourse. During the whole of Lent were prohibited the solemnization of marriages, the celebration of the festivals of Martyrs*, and the observance of the birth-days of individuals;

* In the Western Church, no day in Lent, besides Sunday, not even the Annunciation of the Blessed Virgin, was exempt from fasting. But on the festivals they broke their fast at an earlier hour than usual. By the Council of *Trullo*, in 692, the feast of the Annunciation, called one of our Lord's festivals, was exempted from fasting. A Canon of this Council affected to subject the Western Churches to the usages of the Greeks, and to prohibit their fasting on the Saturdays in Lent, under the pains and penalties of deposition for the Clergy, and excommunication for the Laity. But their writers of the twelfth century mention with regret, that the Western Churches still, in spite of the Canon, remained attached to their ancient usages. The Council of *Laodicea*, in the fourth century, made a Canon forbidding the celebration of the feasts of Martyrs (and at that period there were no other) in Lent, excepting on Saturdays and Sundays; which two days the Orientals observed as festivals throughout the year. This accounts for the non-appearance of any Saints days in the more ancient Calendars (of *Africa, Italy, Spain, and France*) during this season. From the *Sacramentaries* likewise, edited by MABILLON, it appears, that the festivals of Saints were not celebrated in Lent (though a simple commemoration of them might be made) before the eighth century.

dividuals; these festive ceremonies being thought incompatible with the humiliation and contrition, that ought to accompany the ante-paschal fast. All prosecutions likewise in criminal cases during Lent, and all corporeal punishments were forbidden by the imperial laws. "Let no punishment," says the Code of THEODOSIUS, "be inflicted on the body in the sacred season of Lent, when we expect the absolution of our souls."

The last week of Lent in particular, the great week, holy week, or Passion week, was observed with extraordinary strictness and solemnity. "We call this the great week," says CHRYSOSTOM *, "not because its days are longer, or more in number than those of other weeks, but on account of the great things that in it were performed by our Lord. In this great week an end was put to the tyranny which the devil had long exercised, death was destroyed, the strong man was bound, and his goods were spoiled, sin was taken away, and the curse abolished, Paradise was opened, and Heaven made accessible, men and angels were united, the partition wall was broken down, the barriers removed, the God of peace made peace between heaven and earth.—In this week many in-

In 656, the Tenth Council of *Toledo* refused to admit the feast of the Annunciation to be held on the 25th of March, because that day commonly made a part of Lent. The Council therefore transferred it to the eighth day before Christmas. See Baillet.

* *De Hebdomade magna.*

"crease

“crease their labours; some add to their fastings,
 “others to their watchings, and others give more
 “liberal alms.—Not one city only, but all the world
 “goes forth to meet Christ, not with branches of
 “palms in their hands, but with almsgiving, huma-
 “nity, virtue, tears, prayers, fastings, watchings,
 “and every kind of piety, which they offer and pre-
 “sent unto Christ, their Lord.”

In what have been styled the darker ages, and in the following ages of Christianity, the design of the fast was abused, its intention misrepresented, and its observance corrupted by Popery, and more especially by the casuistry of school divines of the twelfth and thirteenth centuries.

It would, however, be a tacit libel against the late Gallican Church, not to acknowledge publicly, that most of the abuses of the Scholastics and Jesuits, so far as Lent is concerned, have been exposed and justly censured by her ablest Ritualists and soundest Divines; but it is the honest boast of our national Church, that all these abuses have for more than 250 years been discharged from her forms. The fast which she directs, is not only an ancient, but a simple, innocent, and commendable institution.

In this, as well as in a thousand other instances, the piety, erudition, good sense, and moderation of the English Reformers are discernible. Neither the Homilies nor the Liturgy countenance the opinion, that the Lenten fast is of divine or apostolic appointment, or that fasting at any particular season is enjoined by any precept of the Gospel. Still that our
 Lenten

Lenten fast must be considered as something more than a merely civil or political institution is evident from the statutes of the realm. They expressly assert, that "due and godly abstinence is a mean to "virtue, and to subdue men's bodies to their souls "and spirits*."

When the pious Christian observes days of abstinence with proper dispositions; when he looks upon fasting, not as an essential part of Religion, but simply as auxiliary to the due performance of religious acts, to the mortifying and subduing of criminal appetites and passions, and to the spiritualizing of the soul; when he sets apart for prayer, self-examination, and contrition, and for the receiving of religious instruction and reproof, that time which Christians have in general allotted for these ends; when he thus complies with the directions of his lawful superiors, and of ancient Canons, and with the usages of the established Church, of which he is a member; when he does not hope by abstinence at one season, to compound for excess at another; when he is fully persuaded, that "neither one day "nor one meat is holier, or cleaner than another†," yet on certain days chuses to abstain from certain meats, not because they are unlawful, but because they are less subservient to keeping the body under subjection; when in things indifferent he neither rigorously confines himself to rules, nor adopts what might tend either to trench on Christian liberty, or

* 3 Edw. VI. c. 19.

† Idem, *ibid.*

to open a door to licentiousness ; when he thus keeps the appointed fasts, his practice corresponds with the intentions of our Church, and the injunctions of the Gospel ; with what our Saviour regulated by his precepts, and recommended by his example : and such a fast we cannot hesitate to pronounce will be acceptable to the Lord*.

THE FIRST DAY OF LENT, COMMONLY CALLED

ASH-WEDNESDAY.

The scrupulous devotion of those, who observed with concern that the Lenten fast consisted of only six and thirty days, gave rise to the practice of fasting on the Wednesday, and the three following days in Quinquagesima week, in order to make the number of forty days complete. This institution was confined however to the Western Churches only : for though the Eastern began to fast upon the Monday in Quinquagesima, they did not accomplish the number of forty days, as every Saturday, except that immediately before Easter, was exempt from fasting. They afterwards began this fast on Sexagesima Monday.

Some think, that these four days were prefixed to Lent by GREGORY the Great ; and it must be confessed, that proper Offices for the celebration of the Eucharist on Ash-Wednesday, are appointed in his Sacramentary : but it is equally certain, that these

* See Smalridge, Serm. X.

were not added to the Book, till long after his death *. GREGORY himself, in his sixteenth Homily upon the Gospels, remarks, that from "this day" (Quadragesima, or the first Sunday in Lent) "are six weeks, " or forty-two days; that when the Sundays are " subtracted, only thirty-six days of fasting remain; " and that, as the year is composed of three hundred " and sixty-five days, by fasting thirty-six, we devote a tenth part of our year to God."

Even in the time of CHARLEMAGNE we find no mention of fasting on Ash-Wednesday, and the three succeeding days: yet it is probable that the practice was, in some few places, introduced about the end, or soon after the end of the reign of his successor. In 866 the institution appears to have been recent, and by no means general. It is in this year mentioned by BERTRAMUS (or rather RATRAMNUS) a Gallican Monk, in his vindication of the Western Church, against the errors of the Greeks, a work undertaken at the request of Pope NICOLAUS. Among other subjects of dispute, the Greeks had censured the Latins for fasting only six weeks, or thirty-six days, and before RATRAM wrote, they had never

* The Sacramentary of GREGORY, and indeed all ancient Sacramentaries and Lectionaries, were from their very nature peculiarly exposed to adulteration. When a new title, a new passage, or a new ceremony came to be introduced and established in places where GREGORY's forms had been generally used, interpolations more or less would naturally follow. Still where GREGORY and the Missals differ, we discover what was the more ancient practice.

heard of this novel establishment of the additional four days in the Western Church. It is but fair to add in defence of the Latins, that the Greeks themselves did not then fast more than thirty-six days.

During the ninth century, the order to begin the Lenten fast on the Wednesday in Quinquagesima week was neither so general, nor so strictly enjoined, as to secure universal obedience in subsequent ages. After RATRAM's Apology was written, the Church of Rome, while NICOLAUS was Pope, continued to observe a fast of only thirty-six days; and in the Church of Milan, which has been peculiarly distinguished for its attachment to its own ancient rites, the common usage of beginning the Lenten fast in Quinquagesima week, has at no time been received. In the sixteenth century, when various reforms were made throughout that province, the fast of Lent was ordered to commence on Ash-Wednesday, in those places only, where the *Ambrosian* Offices were not used.

As soon as the Wednesday in *Quinquagesima* week came to be observed as the first day of Lent, either proper Offices were appointed for the day, or what I conceive to have been the case, the Offices that had before been employed on the Monday after *Quadragesima*, were, with the accompaniment of some additional rites and ceremonies, transferred to *Ash-Wednesday*. That part of the Offices to which I more particularly allude, regards the manner in which the Church treated those offenders, on whom it had imposed public penance, and who were intended

Ash-Wednesday, or the first Day of Lent. 98

tended to be re-admitted to Absolution, Reconciliation, or Church-communion before Easter. The Priest or Bishop having previously heard their confession, they were on *Ash-Wednesday* presented at the doors of the Church; and after their admission they were by the Priest cloathed with sackcloth. Ashes were thrown upon their heads; they were sprinkled with holy water, and the seven penitential Psalms were recited, all the Clergy lying prostrate on the floor. The Penitents thus attired, and barefooted, were then driven out of the Church, and not suffered to return into it again before the Thursday in Holy week, when they were admitted to the benefit of Absolution. At their expulsion from the Church, the Clergy, with the baton of the cross in their hands, followed them to the door, where they recited from Genesis, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return;" intimating, that they cast them out of the Church, as God cast Adam and Eve out of Paradise after their transgression. The doors were then shut against them, and the Eucharist administered to the faithful *.

These formalities were at first intended for only

* Till the late revolution in France, it was customary in the Church of *Notre Dame*, at *Paris*, and in other Cathedral Churches, for notorious offenders, sometimes with ropes round their necks, to do public penance on this day. After which they were driven out of the Church, and re-admitted to Communion on Holy Thursday, i. e. the Thursday before Easter.

notorious

notorious and scandalous sinners; for those whose crimes were publicly known, and had given public offence. But in process of time, the pious and the devout were prompted, by what they conceived to be the spirit of penitence, to share in these humiliations: and the ceremony of sprinkling ashes on the foreheads of the faithful on Ash-Wednesday is still retained by the Roman and Gallican Churches. When the service is ended, the congregation in general kneel at the rails of the altar; and the Priest sprinkles a small portion of wooden ashes on the forehead of each *. He at the same time marks the forehead with the sign of the cross, and repeats, as a solemn warning, the words, "Remember, O man, that thou art dust; and unto dust shalt thou return."

From this short account of the mode in which penitents were treated on Ash-Wednesday in the eleventh century, it is evident that some of the particulars were conformable to the more ancient discipline, and employed at other times of penance besides the first day of Lent: for in the earlier ages of the Church, sackcloth and ashes were among the externals of repentance. But it is equally clear that some other things, such as the use of holy water,

* It was the custom in England, and in other places, to make use of the ashes of the branches that had been carried in the procession on Palm Sunday in the preceding year, and had been blessed. These were kept tied up in little faggots in the sacristy, or vestry-room, till the morning of Ash-Wednesday, when they were burnt and blessed again.

and

Ash-Wednesday, or the first Day of Lent. 95

and of the seven penitential Psalms, are of a more modern date. The ancient discipline recognises no holy water, and only one penitential Psalm, the fifty-first, which the Compilers of our Offices have with their usual judgment, and respect for the practice of the purer ages, retained in the Commination. Having mentioned the Commination I shall here further remark, that what is stated above formed a part of the godly discipline, of which, as the introduction to that Office observes, the restoration is greatly to be wished.

The rites prescribed for Ash-Wednesday were always accompanied with Prayer: but the prayers in some places were not very appropriate, and in others, idle ceremonies were introduced.

RUPERTUS, who wrote in the beginning of the twelfth century, declares, that in his time, the prayers were so far from having any relation to particular sins, which either the congregation or individuals might have committed, that they were calculated only to remind the people of the state into which man had fallen, in consequence of Eve's listening to the suggestions of the devil. He adds, that it was the custom to walk barefooted to Church; by which was meant to be exhibited the denuded state of Adam and Eve after their eating of the forbidden fruit. By ÆNEAS SYLVIVS we are told in his *Europa*, that in some places *, the people selected one, whom they

* At Halberstadt, in Saxony.

supposed

supposed to be the wickedest in the neighbourhood ; that they dressed him in mourning, put a large veil over his face, and conducted him to the Church ; that after the service he was turned out, compelled to walk barefooted about the town, during the whole season of Lent, and to visit all the Churches and holy places which it contained, but not permitted to enter any of them, nor allowed to speak to any person, &c. At the end of Lent he was absolved, and esteemed to be free from all sin ; but the name of Adam, which was given him on the occasion, generally stuck to him for the rest of his life.

These superstitious practices, which had perhaps never become general, were however laid aside long before the era of our Reformation ; and the Ceremonies and Offices appointed for this day in the Missals (though the Missals here differ very materially from each other) were, in general, rational and proper ; and many parts of them solemn, pious, and affecting. Our Communion contains most of what was valuable in these Offices, and is in many respects superior to any of them. We read the seven penitential Psalms, three in the Morning Prayer, three in the Evening Prayer, and one in the Communion. The Epistle and Gospel are the portions of Scripture that were read at the Communion on this day, from the time of its being appointed the head of the fast, or the first day in Lent. Both of these recommend to our consideration the moral purposes of fasting, and caution us against relying upon

mere external formalities and observances, which if destitute of the internal principles of genuine contrition for our offences, of piety to God and charity to man, will profit us nothing. The Collect compiled at the Reformation, is a judicious selection from the several Prayers appointed for this day in the Missals.

It is remarkable that no selection of proper Lessons has been made for Ash-Wednesday in any of our Books. The omission has been noticed, but it cannot be satisfactorily accounted for. It could hardly be an oversight; for they who at the first revision of Edward's Book, allotted proper first Lessons at least, to all the holidays, that were before unprovided with them, could not easily overlook Ash-Wednesday: and they who at the last Review thought it expedient to appoint proper Psalms for this day, must, one would think, have noticed its want of proper Lessons; and suitable proper Lessons might have been easily supplied. Yet till some better, or the true reason can be discovered, we must be content to attribute the omission, either to oversight in the Revisers, or to some other accident, or mistake: for it is not to be presumed, that the want of proper Lessons was meant to be a distinguishing characteristic between Ash-Wednesday and every other holiday*.

* The following reason has been suggested by a friend, which I confess has some appearance of probability, viz. that so much of the Holy Scripture is quoted in the Office itself as to make a selection of proper Lessons unnecessary.

OF THE SUNDAYS IN LENT, AND THEIR PROPER OFFICES.

Our appropriate Communion Service for all these Sundays, is extracted from the Offices appointed for the Sundays in Lent, by the Missal of Sarum, if we except the Collect for the first Sunday, which was composed by the Compilers of our Liturgy, and the Gospel for the second, which they selected in preference to the passage from St. Matthew, that describes our Lord's transfiguration on the mount.

In the Sacramentary of GREGORY, and in the Missals, the Sundays in Lent, excepting the two last, were reckoned according to their respective numbers. The first Sunday is by GREGORY styled simply *Quadragesima*, but in the Missals, the first Sunday in *Quadragesima*. The second is styled, the second in *Quadragesima*, and the rest in the same manner.

But the Sundays, and more especially the ordinary* days of the weeks in Lent, were likewise distinguished in a very different manner. Some of

* By ordinary I mean Monday, Tuesday, and the other days of the week, in contradistinction to Sunday or the Lord's day. RHABANUS MAURUS, BARONIUS, and others tell us, that Pope SYLVESTER first applied *feria secunda* to Monday, *feria tertia* to Tuesday, &c. and that this was done to abolish from the Offices of the Church the Pagan names of Monday, Tuesday, &c. But the title seems to have been commonly received among Christians an hundred years before. TERTULLIAN calls Wednesday and Friday the fourth and sixth *feria*, and the fourth and sixth days of the week. De Jejun.

their

their characteristic appellations I shall notice, and assign the reasons for which they were given. The first week I pass over, chiefly on account of the intervention of the Ember days. The second Sunday was commonly called either the Sunday of the Transfiguration from the Gospel, or *reminiscere* (remember) from the first word of the Introit at the Communion. For the same reasons the third Sunday was called the dumb devil, and *oculi* (my eyes) appellations, which, were not the causes known, might be deemed sufficiently extraordinary.

This will perhaps be better exemplified, by a remark on the Missals. In that of Sarum, which had been generally used in England for at least 500 years before the appearance of our Book, proper Offices for the Communion were appointed for every day in every week of Lent. The Rubric that precedes the Office for the second Sunday, and stands in the running title, is the second Sunday in Quadragesima. But the Rubric prefixed to the Office for Monday, and the running title is, *feria ii. post reminiscere* (the second holiday after *reminiscere*.) The Office for the Tuesday in the second week, is for *feria iii. post reminiscere*, &c. And that for Saturday, is *sabbato post reminiscere*. Then follows the third Sunday in Quadragesima. But the Office for Monday is entitled *feria ii. post oculi*, that for Tuesday, Wednesday, &c. *feria iii. post oculi*, *feria iv. post oculi*.

The fourth Sunday was likewise called the Sunday of the five loaves, the Sunday of bread, the Sunday of

refreshment, since the time that the present Gospel was appointed for this day ; but this week was more commonly distinguished by the name *lætare* (rejoice) the first word in the Introit. The Offices for the Monday, &c. in this week are styled *feria ii. feria iii, &c. post lætare.* The fourth Sunday was also called Mid-Lent Sunday, a name that it still retains in many parts of England. It was one of the five principal, or solemn Sundays of the year, to which their own appropriate Offices immoveably attached without giving way to any Saint's day or festival whatever. It was likewise called Rose-Sunday, from the Pope's carrying on this day a golden rose in his hand, which he exhibited to the people in the streets as he went to celebrate the Eucharist, and at his return.—A full account of this ceremony, and of the many mystic meanings of the golden rose, may be found, if thought worthy the search, in *DURANDUS*, and other Ritualists.

The Collects and Epistles for the first three Sundays in Lent exhort to patience, perseverance, temperance, abstinence from all uncleanness, self-denial, mortification, vigilance against spiritual enemies, and against relapsing into sin. On the fourth it appears to have been the intention of the Church to excite in her sons spiritual joy, and to console them under the evils of life : and it is certain that our forefathers observed this day with greater festivity than any Sunday in Lent *. The ancient Introit was, "*Lætare*

* Hence the terms Midlenting, or Mothering, from which some degree of excess was not always excluded.

Jerusalem, et conventum facite omnes, qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis; ut exultetis, et satiemini ab uberibus consolationis vestræ. Psalmus 121. Lætatus sum, &c." The Composer of this Introit had an eye to the Epistle, and especially to the passage quoted from Isaiah " Rejoice thou barren," &c.

The Gospels for these four Sundays propose to our imitation the example of our Lord, who himself fasted, and withstood the temptations of the Devil *, and who went about doing good, healing the sick, casting out Devils, and feeding the hungry †.

The fifth Sunday in Lent was called in the Missals *Dominica in passione*, or Passion Sunday, from the Church's beginning on this day to advert to the sufferings of Christ. The Epistle treats of Christ's oblation of himself for our redemption; and in the Lesson from the Old Testament this redemption is typified by the commission given to Moses to deliver the Israelites. In our first book the Psalm employed in the Introit was the fifty-fourth, which has generally been considered as prophetic of the sufferings of our Lord. For this reason it was transferred to Good Friday at the last Review, when " proper Psalms" were first appointed for that day. This Sunday was also called *Judica*, from the introduction to the Introit, which was the forty-third Psalm. From this day to Easter Sunday *Gloria Patri* was not said after the Introit.

* First Sunday.

† Second, third, and fourth Sundays.

OF THE SUNDAY AND WEEK BEFORE EASTER ; THE ESTABLISHMENT OF THIS WEEK, ITS DIFFERENT NAMES, AND PECULIAR OBSERVANCES.

THE days that Christians in general, in the first two centuries, particularly devoted to the commemoration of the death and passion of our Redeemer, were only the Friday and Saturday before Easter. On these days during this period their worship more particularly consisted of mourning for their own sins, and of watching for two nights, which were accompanied with prayer, and entire abstinence from food for forty hours. The Wednesday and Thursday in this week were soon afterwards united with the fast ; because on Wednesday the Chief Priests and Pharisees had effectually conspired against the life of our Lord, and covenanted with *Judas* to betray him into the hands of the Gentiles : and it was not long before the Catholics judged it expedient to dedicate the whole week to sacred solemnities *. When the season, which we now call Lent, came to be publicly established, and its duration extended to its present length, this week was always and every where considered as a principal part of Lent : It was observed with greater solemnity than any other portion of the season, and had peculiar Offices and Ceremonies of its own.

In the third century it was styled the Paschal week, not only on account of our Lord's Passion on the day

* One reason for this probably was, that they might not appear to be outdone by those sectaries the Montanists.

of the Jewish passover, but because this week was immediately connected with our Lord's Passover, Easter-day or the day of his Resurrection : for the due celebration of which great festival the paschal week was regarded as a solemn season of preparation.

For reasons nearly similar, it was afterwards both by the Greeks and Latins unanimously called the Great week ; on every day of which the fastings were prolonged beyond their ordinary hour, the vigils protracted, and the divine Offices enlarged and multiplied. Indeed, towards the close of the third century, it became a time of such extraordinary devotion, that the whole week was almost entirely spent in public prayer, fasting, and watching. " This is " called the Great week," says CHRYSOSTOM, " not " on account of the length or number of its days ; for " some days in the year are longer than these, and " all weeks consist of an equal number of days ; but " on account of the great things, which at this time " were performed by our Lord."

Several other titles were given to this week by the Fathers, and subsequent ecclesiastical writers. From the sufferings of Christ it was called the days of sorrows, the days of the cross, the days of suffering, the week of fasts, the week of travails and sore labour, and emphatically " the week." But its most general name has for many centuries been Holy-week or Passion-week, titles still common in the mouths of the members of the established Church.

In the Missals, the Sunday before Easter is denominated *Dominica in ramis palmarum*, Palm Sunday ;

day ; and in many parts of England it still retains its ancient name. On this day, till the era of our Reformation, the people in solemn procession carried in their hands palms, or branches of some other tree, in commemoration of Christ's triumphal entry into Jerusalem five days before his death. The palms were then placed upon the altar by the clerks, before the time of the celebration of the Eucharist. Without noticing the various other ceremonies prescribed by the Missals, I shall only remark that a lesson from Exodus* was read, and that numerous benedictory Collects were pronounced over the palms by the Priest.

This ceremony of going in procession, and blessing the palms, was once universally observed by both the Eastern and Western Churches, though it does not appear to have been a very ancient practice. Some indeed, among whom, on account of his superior learning and general accuracy, the Benedictine editor of GREGORY deserves to be noticed in particular, have supposed that it was instituted in the fourth century. But the opinion is supported only by a single passage which occurs in CYRIL of *Jerusalem*, near the end of his tenth Catechesis. In answer to objections that might be made against Christianity, CYRIL says, " The testimonies concerning Christ are many. The Father from heaven bears witness of the Son ; and the Holy Spirit bears witness, descending upon him in the form of a dove. The Angel Gabriel bears

* Chap. xv. 27, and xvi. to 11.

" witness ;

“ witness ; the Virgin Mother bears witness* ; Egypt
“ bears witness ; Simeon, Anna, John the Baptist, and
“ others bear witness. The river Jordan, the Sea of
“ Tiberias, the blind, the lame, the dumb, the dead
“ that were restored to life, and the devils that were
“ ejected bear witness. The tempest that was ap-
“ peased, the five loaves multiplied for the use of five
“ thousand men, the wood of the cross that remains
“ with us to the present day, bear witness of Christ.
“ The palm which is in the valley bears witness, af-
“ fording its branches to all those that then blessed
“ him. Gethsemane bears witness ; Golgotha, that
“ sacred and conspicuous mountain, bears illustrious
“ witness. The sepulchre of holiness, and the stone
“ placed there, to this day bear witness. The sun
“ that now shines, but was eclipsed at his Passion, the
“ darkness from the sixth hour to the ninth, the light
“ from that time to the evening, and many other cir-
“ cumstances, bear unanswerable witness.” Such an
enumeration might have its intended effect upon the
catechumens ; but who can suppose that the speaker
alluded to the ceremony of blessing palms on Palm
Sunday, or indeed to any other ecclesiastical usage
whatever?

The practice might probably originate in *Pales-
tine*, and be from thence diffused throughout the
East ; but we have no sufficient proof that it was
known in the West before the sixth or seventh cen-
tury. It is true, that the Sacramentary ascribed to

* Luke i. 26. 38.

is recorded in the second Lesson at Morning Prayer) and commanded them to wash one another's feet, is called in Latin *dies Mandati*, the day of the command, or as we commonly speak Maundy Thursday. This practice was long kept up, and more especially in the monasteries. It was intended not only to reheat the memory of what Christ had done, but to exercise a real act of charity. After the ceremony, liberal donations were made to the poor of cloathing and of silver money, and refreshment was given them to mitigate the severity of the fast *. As this act of our Lord was not esteemed to be sacerdotal, the laity conceived that they had an equal right with Popes, Bishops, and Priests, to imitate his example of humanity and charity. The rich and the noble, Kings and Emperors, thought it an honourable distinction to wash the feet of the poor, and more especially to distribute alms †.

* I speak of the more ancient practice. In times nearer to the present, Maundy Thursday was far from being a day of rigid abstinence.

† It is hardly necessary to note, that the donations dispensed on Maundy Thursday, at St. James, are a continuance of this practice. It was customary in most of the places where the ceremony was retained, to wash the feet of twelve poor persons, that being the number of the Apostles. The ancient Kings of England washed the feet of a number equal to that of the years which they had reigned. *Mande* signified alms or donations, and the basket which held the bread and silver money was even within my remembrance called the Maundy-basket. In some of the Western counties, the common name of a baker's basket is at this day *mand*, or *maund*. See Spelman's Gloss.

On

formed every day this week. For each day are prescribed proper Offices at the Communion ; and for four out of the six, are appointed proper first and second Lessons in the Morning and Evening Prayer.

In the selection of these Lessons, Epistles, and Gospels, the Compilers of our Liturgy took the liberty of deviating considerably from the Breviaries and Missals : yet the portions of Scripture that we read, contain a full and particular account of whatever relates to our Lord's sufferings and death. It is observable, that the Gospels from Palm Sunday to Good Friday, including both the days, are arranged according to the order in which the evangelical writings are placed in the New Testament. Thus Matthew is read on Sunday, Mark on Monday and Tuesday, Luke on Wednesday and Thursday, and John on Good Friday.

Whatever our Reformers thought it expedient for them to do, they did judiciously : But it is perhaps to be regretted, that their system of defalcating the former Liturgies has robbed several of the Offices, and in particular the Offices for Lent, of many portions of Scripture, which are well suited to this penitential season, and were formerly read, as well as of many ancient Collects, which every one that has any relish for the beauty of simplicity in devotional composition must highly value.

THURSDAY BEFORE EASTER.

THE Thursday before Easter, being the day on which our Lord washed the feet of his Disciples (as
is

intimate that penitent offenders, whether they came from the east or from the west, from the north or from the south, would be received into the bosom of the Church, and into the arms of divine mercy.

GOOD FRIDAY.

It is an opinion very generally received, that the Apostles themselves ordained the anniversary of the Passion, Resurrection, and Ascension of our Lord, and of the descent of the Holy Ghost on the day of Pentecost. If the two former were not instituted at the same time, it seems natural that the commemoration of our Lord's suffering and death should precede even the festival of his Resurrection. The day of the Bridegroom's being taken away was, as we have already noticed, from the very earliest ages uniformly observed by all Christians with extraordinary humiliation, with strict fasting and fervent prayer. But they mourned and wept, not so much for their departed Lord and his sufferings, as for themselves and their own sins.

The name Good Friday is, I believe, peculiar to the English Church. Holy Friday, or the Friday in Holy Week, was its more ancient and general appellation *. We call it Good Friday, probably
because

* How it became common in England to call Ascension Day Holy Thursday, I know not. Formerly Holy Thursday always
meant

because on this day our Redemption was accomplished. The death of Christ was the propitiation for our sins, the cause of all our good, the source of all the blessings to which, as Christians, we are entitled.

The three Collects for this day were selected, with some variation, out of the nineteen appointed by the Missal of Sarum. The first prays for the congregation then present, the second for the whole body of the faithful, and the third for all the rest of mankind, whether they be Jews, Turks, Infidels, or Heretics. This last is probably done in imitation of the universal benevolence of our Lord, who on the cross prayed even for his murderers. The Epistle explains the nature of the Jewish sacrifices, as figures of the great sacrifice of Christ. The Gospel, which is a continuation of the second Lesson at Morning Prayer, relates the history of the Crucifixion.

The proper Psalms for Good Friday and Ash-Wednesday were selected only at the last Review,

EASTER EVEN.

This day, like Good Friday, was by the earliest Christians celebrated with extraordinary devotion

meant the Thursday in Holy Week, or the Week before Easter. Perhaps we are indebted for this modern title of the Ascension Day to the Almanack-makers. The name of Holy Thursday appears in the table of "Days of fasting, or abstinence."

and

and mortification. It was always esteemed by the Church, as the first Vigil of the year, both in point of dignity and antiquity. From the third century the fast was indispensable and rigid, being protracted always to midnight, sometimes to the cock-crowing, and sometimes to the dawn of Easter Day; and the whole of the day and the night was employed in religious Offices and Observances.

Among other Ceremonies was the administration of Baptism to the Catechumens. The time between our Lord's death and Resurrection was thought a convenient season for the celebration of public Baptism; because it represented our passage by Baptism from the death of sin to the life of righteousness.

The Gospel, with sufficient appropriation to the occasion, gives the narrative of Christ's body being deposited in the grave, and of the chief Priests placing a watch over it: and the Epistle (which at the Reformation was selected in preference to the passage, which with some additional verses constitutes our Epistle on Easter Sunday) treats of Christ's suffering, death and Resurrection, and towards the conclusion of the efficacy of Baptism.

The Collect, which was composed (and in my opinion with great felicity of expression) in 1661, is consonant to the subject of the Epistle and Gospel. Till the last Review there was no proper Collect for Easter Eve, for which I can assign only these reasons. Of the various Collects for this day that appear in the Missals, some were improper, and none were thought worthy to be retained: and, before the
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the era just mentioned, the Revisers, as well as the Compilers of our book, had omitted to compose a Collect*.

EASTER DAY.

The differences that arose in the second century between the Eastern and Western Churches, concerning the time of keeping Easter, afford ample proof of the antiquity of the festival. The Asiatic Christians in this age kept the paschal solemnity on the fourteenth day of the first Jewish month, whatever might be the day of the week, and three days after they commemorated the Resurrection. This custom, they affirmed, was derived from the practice of St. John and St. Philip, and was countenanced by the example of our Lord himself, who kept his paschal feast on the same day that the Jews celebrated their Passover. The Western Churches observed the paschal solemnity on the

* In the Scottish Liturgy we find the following Collect:
“ O most gracious God, look upon us in mercy, and grant that
“ as we are baptized into the death of thy Son, our Saviour
“ Jesus Christ; so by our true and hearty repentance, all our
“ sins may be buried with him, and we not fear the grave: that
“ as Christ was raised up from the dead by the glory of Thee,
“ O Father, so we also may walk in newness of life, but our
“ sins never be able to rise in judgment against us, and that for
“ the merit of Jesus Christ, that died, was buried, and rose
“ again for us.” To this Collect the Revisers of 1661 naturally
would, and evidently did attend. But what they in some degree
imitated, they have much improved.

night that preceded the anniversary of the *Resurrection*, and thus connected the commemoration of Christ's Crucifixion, with that of his victory over the grave; and in vindication of this practice they alleged the authority of St. Peter and St. Paul*.

About the year 145, Pope Pius I.† decreed, that the festival of Easter should be celebrated only on the Lord's Day. Still, notwithstanding this, the Eastern Churches retained their ancient custom; and the venerable POLYCARP, who was now ninety years of age, undertook a journey from *Smyrna* to *Rome* to confer with ANICET, the Bishop of that see; not so much upon this subject in particular, as upon other points of debate between the two Churches. ANICET received him with all the respect due to his character. They had several conferences; but with regard to the keeping of Easter, POLYCARP could not be persuaded to abandon a practice, which he had received from his preceptor St. John and the other Apostles, with whom he had familiarly conversed; and he made no attempt to prevail upon ANICET to deviate from the usage of his predecessors. The conference, so far as the time of keeping Easter was concerned, terminated without any other effect, than that each continued in his own former opinions. As yet, however, neither the peace of the Church was violated, nor the bonds of charity were broken. POLYCARP communicated with the Romans; and

* See MOSHEIM, and for a more minute account, BINGHAM.

† See BINGHAM, v. 3. and *British Critic* for Sept. 1812. Vol. xx. p. 309.

ANICET, as a mark of particular reverence, permitted him to consecrate the eucharistic elements, when he himself was present. The two Prelates parted in friendship; and the two Churches agreed to continue communion with each other, though they could not agree upon the day of celebrating Easter.

Not long after the death of POLYCARP, Pope VICTOR, the successor of ANICET, in a paroxysm of intemperate zeal, idly attempted to hurl the thunder of excommunication * against the Asiatic Churches, for refusing to alter a rule, which they had received from their ancestors, and which, as they believed, was given by St. Philip and St. John. The rashness of VICTOR was condemned by all the wise, the moderate, and the good, even of his own party; and in particular by IRENÆUS, Bishop of Lyons, the metropolitan see of France, whose sage remonstrances with VICTOR probably appeased the violence of this dissention †. The *Asiatics* were not awed by the menaces of VICTOR into an alteration of

* He did not actually excommunicate the Asiatics, as Bingham and others represent him to have done: all that he could do was to exclude them for a while from fellowship with the Church of Rome. They remained in communion with other Churches, whose Bishops disapproved of the conduct of Victor. The whole of this transaction furnishes one unanswerable argument against the papal supremacy.

† A part of the letter of IRENÆUS is quoted in page 77 of this volume. (IRENÆUS Bishop of Lyons on account of his personal Character, was of ten times more Authority, even in the West, than Pope Victor. Campbell's Lect. vol. iii. p. 110. second edition.)

their sentiments; and they continued to observe Easter, according to their old custom, till the Council of Nice, in 325, abolished the practice, and decreed that the feast should be kept by all Churches on one and the same day.

Though all Churches now agreed to celebrate the paschal festival only on the Lord's day, yet in consequence of their different modes of calculating time, and of employing different cycles, they did not always keep it on the same Lord's day. In some years, the Churches of one nation kept Easter a week, and sometimes four weeks, sooner than those of another. In 525, after various changes, the new Alexandrian Canon, or Metonic Cycle, or the Cycle of nineteen*, was entirely adopted by the Roman Church; but the Gallican and British Churches continued for at least two centuries longer, to calculate by the old Roman method†.

From this account, which I have endeavoured to render as concise as possible, it is evident that the differences among those that kept Easter on the

* ANATOLIUS, an Alexandrian, proposed the introduction of this cycle about A. D. 250.

† BEDE has taken great pains to give a full account of the disputes about the day of keeping Easter, that existed among the Churches of England, Scotland, and Ireland for 150 years, and finally terminated in 729. See also Stillingfleet to Cressy, and Prideaux's Conn. THEODORE, Archbishop of Canterbury, who died in 690, introduced the new method into the greater part of England. Of THEODORE, CAVE says, "prima ipsi cura fuit *Ecclesiæ Anglicanæ faciem pulchriorem reddere, secundæ meliores literas resuscitare.*"

Lord's day, arose merely from the difference of their cycles and calculations: And it is certain that all nations agreed in observing this festival with peculiar honour and respect. When the Fathers speak of Easter, they style it, "the highest of all festivals, the feast of feasts, the queen of festivals, the feast whose glory surpasses all others, even those devoted to the honour of our Lord, as much as the sun does the stars; and the Lord's day of joy, or the joyous Sunday," (*Dominica gaudii*) was a well known appellation of Easter Day.

In the ancient Church, at least from the fourth century, the paschal solemnity lasted fourteen days, that is, during the week before Easter Day, and the week after it. After Christianity had become the established Religion in the Roman empire, VALENTINIAN and THEODOSIUS, by what they called indulgence, and what we should denominate an act of grace, pardoned and released, at this season, all criminals and prisoners; excepting only those, who had either abused former indulgences, or had committed crimes that were deemed unpardonable; such as murder, incest, and treason. This regulation was adopted by JUSTINIAN, inserted in his Code, and consequently became a standing law of the empire. Of their paschal indulgences, or acts of grace, exercised at Easter, CHRYSOSTOM, AMBROSE, and many of the Fathers make repeated and honourable mention.

When FLAVIAN, Bishop of *Antioch*, interceded with THEODOSIUS for that city, which in consequence of the seditious practices of some of its inhabitants, had

had incurred the imperial displeasure, he employed among other arguments, what logicians call *argumentum ad hominem*, an argument drawn from the Emperor's own practice. "You, in honour of the paschal festival, send letters throughout the world, commanding the prisons to be opened, and the prisoners to be released. In one letter you were pleased to add, I wish I could recall those who have been already put to death." And against VALENTINIAN himself, who at the instigation of his mother, an Arian, had at this season consented to the imprisonment of some Catholic Bishops, AMBROSE employs the same argument, by way of aggravating the Emperor's offence. Among the old ecclesiastical Historians, it is a common and true remark, that "As the Church at this season absolved excommunicate penitents, so the Emperors loosed the bonds of those, who for their offences had been cast into prison."

At this festival it was likewise customary for private individuals to perform acts of mercy and benevolence to their fellow-creatures. Masters, for instance, frequently granted freedom to their slaves; and that there might be no impediment thrown in the way of an act, becoming the celebration of this festival, the laws, by which every other legal process was suspended, expressly ordained, that all men might grant manumission to their slaves, and should be at liberty to do whatever was necessary, for the due accomplishment of that end. Another instance of their charity was liberality to the poor, to whom
valuable

valuable presents were at this season made by the rich. The Emperor CONSTANTINE, in imitation of our Saviour's beneficence, was accustomed, as EUSEBIUS relates, as soon as Easter morn appeared, to open a beneficent hand to all nations, and peoples, making to all rich presents. For these three acts of humanity, commonly exercised at Easter, the Fathers, among other reasons, assign the following: " The
" Emperors release prisoners, to imitate, as far as
" may be, the example of their Lord, who delivered
" all from the bondage of sin. Our Lord set at
" liberty all that were under the power of death :
" his servants, imitating his mercy, loose men from
" their temporal and visible bonds, having no power
" to release them from those that are spiritual and
" invisible. To shew charity, by giving to slaves
" freedom, and to the poor liberal alms ; is suitable
" to the celebration of that festival, which brought
" general freedom from slavery, and universal liberty
" to mankind : and what can be more proper than
" to make the heart of the poor rejoice, when we
" recollect our natural poverty, and remember the
" common fountain of all mercies * ?"

In the Morning Office for the day, instead of the usual invitatory Psalm, three appropriate Anthems are recited. The proper Morning Psalms are ii. lvii. cxi. The first of these is an inauguration Hymn, which in its mystical sense, treats of the opposition raised against Christ's kingdom, his Victory, Resur-

* EUSEBIUS.

rection, and Exaltation. The lviith, composed on account of David's escape from Saul, represents Christ's Resurrection from the grave: and the cxith is a Psalm of praise and thanksgiving to God, for all his works, and more especially for having sent Redemption to his people, by the Death and Resurrection of Christ.

The Psalms for Evening song, are cxiii. cxiv. cxviii. The first praises God on account of his power, glory, and mercy, in redeeming man, and making the Gentile Church a fruitful parent of children, and the Mother of us all. The cxivth celebrates the Exodus of Israel from Egypt, a figure of our Redemption from sin and death: it likewise praises the Lord for the extraordinary manifestations of his power and his love to the Church. The cxviiiith is a sacrifice of praise and thanksgiving for deliverance and victory. The 22d verse is, in the New Testament, twice expounded of the Resurrection of Christ; and the whole may be considered, as a triumphant Hymn on occasion of his Resurrection and our own.

The first Lesson at Morning Prayer relates the institution of the Jewish passover, by which was prefigured Christ our passover, now sacrificed for us, our paschal Lamb, "the Lamb of God, that taketh away the sins of the world." The first Lesson at Evening Prayer commemorates the deliverance of Israel, and the destruction of the Egyptians, a type of our deliverance from sin and death. As Israel that day saw the great work which
the

Monday and Tuesday in Easter Week. 121

the Lord did upon the Egyptians, so we this day perceive the powers of death and hell vanquished by Christ's triumphant Resurrection from the grave.

The second Lesson at Morning Prayer directs what practical uses are to be made of our Lord's Resurrection; and that for the Evening affords us evidence of the fact. The purport of the Epistle corresponds with that of the second Morning Lesson, as the Gospel does with that of the Evening.

MONDAY AND TUESDAY IN EASTER WEEK.

In honour of the great festivals of the Nativity, Resurrection, and of Pentecost, other holidays are added to them as attendants. Formerly the whole week following Easter Day, as well as the week before it, was celebrated as a part of the paschal solemnity. On every day in the week religious assemblies were held, in which Sermons were preached, and the Sacrament administered; And in many places, servants were required to rest from their customary employments during the whole of the week, that they might attend the public worship, and devote their time entirely to religious exercises. During the paschal solemnity, which in its full extent included fifteen days, all public games, shews, and amusements were prohibited, and even the doors of the Courts of Justice were shut. Though our Church enjoins only the Monday and Tuesday in this week to be kept as holidays, yet she seems to recommend the keeping of the whole of the week holy, as well

as the weeks after Christmas, Ascension, and Pentecost. For in her Communion Office, she directs the proper prefaces for Christmas-Day, Easter-Day, and Ascension-Day, to be used on those days, and seven days after, and the preface for Whit-sunday six days after. These proper prefaces are read only when the Communion is administered; and by prescribing them to be read every day in the following week, the Church appears to approve of celebrating the Eucharist every day, which is properly keeping a day solemnly holy.

On Easter Monday and Tuesday the Collect for Easter Day is repeated. The Lessons from the Old Testament are typical; those from the New Testament historical of our Lord's Resurrection.

SUNDAYS AFTER EASTER:

Though the paschal festival in the ancient Church ended on the Octave, or the Sunday after Easter, yet it was in an inferior degree celebrated for fifty days together. The people met every day during this time to sing Hymns, Psalms, and Alleluiahs; and in these assemblies the Eucharist was daily administered. During this season, the congregation never knelt in prayer, for that posture, as they conceived, implied mourning. They always stood, an attitude which denoted their joy for our Lord's Resurrection.

FIRST SUNDAY AFTER EASTER.

The Octaves of the principal feasts were in the ancient Church particularly observed ; and on them was commonly repeated some part of the service of the festival. Thus till the last Review, the Collect used on Easter Day at the first Communion in Edward's first Book, and still retained, was repeated on the first Sunday after Easter ; and the Collect at the second Communion, which, at the last Revisal, was transferred to the first Sunday after Easter, expressly commemorates the Resurrection*. This was called Low Sunday, the solemnization of Easter being again observed, though in a lower degree. The Latin Ritualists, and other of their writers, style it *Dominica in albis*, the Sunday of Albes, or white vestments. The vigil of Easter was the most solemn time for Baptism ; and on the Sunday after Easter the Neophytes, or newly baptized, laid aside, and committed to the repository of the Church, the white baptismal garments, which, from their being signs of the purity received at Baptism, were called *Chrismos*, and were worn eight days, including Easter Day and Low Sunday †.

* The Collect for the first Communion was likewise the Collect for Easter Monday, and that for the second was the Collect for Easter Tuesday. But at the last Review the first Collect, that for Easter Day, was appointed to be repeated on both Monday and Tuesday.

† Octo dies Neophytorum. *Austin.*

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The Chrisoms were preserved in the public repositories of the Church, that they might be produced in evidence against such as should violate their solemn baptismal vows. With reference to this practice, the Epistle for the day was probably selected. It exhorts them that are born of God by Baptism, to labour to overcome the world, as they at their Baptism had promised and vowed. The Gospel mentions Christ's appearance to his Disciples after his Resurrection, his breathing upon them, and commissioning them to remit and retain sins, thus confirming the truth of the Resurrection. This week was formerly devoted to two different purposes, to the contemplation of the mystery of Baptism, and of the Resurrection; and two Offices (or rather a double Office) were appointed for each day, which were consecutively read. If these two respective Offices any where remain separate, and distinct, it is only in the Church of Milan,

THE SECOND SUNDAY AFTER EASTER.

The service for the last Sunday instructed Christians in general, and in particular the newly baptized Christians, to imitate their Lord, by overcoming the world, and rising from the death of sin unto the life of righteousness. The Gospel for this day, sets before the pastors of the Church, the example of the Shepherd of the flock, and the Epistle his patience in the work of our Redemption. The Collect directs us to be thankful for his mercy and to imitate his example.

THE THIRD SUNDAY AFTER EASTER.

The Collect seems to refer to the general Baptism, which was called φωτισμα, Illumination, and constituted a part of the paschal solemnity. It prays that they, who are by Baptism admitted into the Christian Communion, may avoid whatever is contrary to their baptismal vows. Though no particular time is now set apart for Baptism, yet the Collect is seasonable, as a general anniversary commemoration of the blessings conferred, and the engagements entered into at Baptism. In the Gospel, our Saviour tells his Disciples, that though they should weep and lament for his death, their sorrow should be turned into joy. Such joy at this time becomes all his Disciples. But the Epistle reminds us that the Disciple of Christ must be careful to observe his baptismal vows, must abstain from fleshly lusts, and have his conversation in every respect honest. Indeed the principal scope of the whole of the first Epistle of St. Peter, is to persuade the new converts to walk suitably to the Christian profession, from the recollection of the lively hope, into which they were begotten again, by the Resurrection of Christ from the dead: And such considerations are agreeable to the meditations proposed by the Church on this day.

THE FOURTH SUNDAY AFTER EASTER.

From Easter to Whitsuntide was a time of the greatest joy. In the Collect for this day, we pray
that

that our affections may be properly directed, that our joy may be real, and our hearts fixed where only true joys can be found; that is, such joys as the Resurrection of Christ, and the promise of the Comforter afford. These form the principal subjects of the Gospel, from Easter to Whitsuntide. The Epistles admonish us of duties that correspond with Christian rejoicing, such as faith, rising from the death of sin, patience, meekness, and charity. They propose our Lord for an example, and the promise of his Holy Spirit for our guide and support.

THE FIFTH SUNDAY AFTER EASTER.

The last Gospel promised a Comforter. The Epistle and Gospel for this day, direct us what to do, that we may obtain that promise. To receive the promised Comforter, two conditions are required; 1. Prayer, or rogation, "Ask, and ye shall receive, " that your joy may be full;" 2. To love God and keep his commandments, which the Epistle styles being "doers of the word." The Collect prays, that our hearts may experience the fruits and comforts of the Holy Spirit, that we may entertain good thoughts, and have ability to perform them.

Though all the Epistles and Gospels from Easter to Whitsuntide are suitable to the season, the present Gospel is with peculiar propriety read on this day. It both foretells our Saviour's Ascension, which the Church commemorates on the following Thursday,

and is applicable to the public Prayers, Litanies, or Rogations that were used on the ensuing Monday, Tuesday, and Wednesday, which are therefore called

ROGATION DAYS.

The three Rogation Days, that is, the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord, being by the Church of England appointed to be observed as days of fasting or abstinence, it may be proper in this place to give some account of their origin.

These Litanic or Rogation Days, were first instituted by MAMERCUS, Bishop of *Vienne*, a little after the middle of the fifth century*. MAMERCUS was not the inventor of Litanies, or Litanical supplications, but he was the institutor of the Rogation fast, and the first that applied the use of Litanies to the Rogation Days. To avert the irruption of the Goths, and to appease the wrath of Heaven, manifested by various calamities, and many strange prodigies, he ordered processional supplications to be made (or to speak more correctly, he obtained permission from the Senate, that they should be made) on the Monday, Tuesday, and Wednesday before the Ascension. Rogations being the Latin name given to these processional supplications, the days were called Rogation Days†.

* A. D. 469.

† The great Litany, or the Septiform Litany, now styled by those that use it, the Litany of St. Mark, from its being fixed to the
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Hitherto the whole fifty days of Pentecost had been observed as one continued festival; and the appointment of a fast for three days before the Ascension, appeared to the Spanish Churches so improper a departure from the practice of their forefathers, that the Council of *Gironne* enacted, that the Rogation fast should be kept after the day of Pentecost.

In the Greek Church, which, in conformity to ancient and general usage, kept Pentecost as one entire festival, this fast was unknown. But the example of MAMERCUS was followed by many Churches in the West; and the institution of the Rogation Days, soon passed from the diocese of Vienne into England, though it was not admitted at Rome, before the end of the eighth century, or the beginning of the ninth*. The first Council of Orleans

the 25th of April, is quite a different Institution, and considerably posterior to that of the Rogation Days. This Litany was drawn up by GREGORY the Great, in the year 590, when public prayers and processions were continued at Rome for three successive days. Such were the ravages made by the plague, that on the first day of the procession eighty persons were taken ill, fell down, and died on the spot, within one hour. Whether this Litany for the 25th of April was received in France before the Rogation Days were received at Rome, it will not be easy to determine, but in the beginning of the ninth century it was commonly established in France.

* If this statement be correct, and I have no apprehensions of its being disproved, what becomes of Dr. Godolphin's notion, that the Bishop of Rome, before his assumption of the power of

leans * enacted, that during the three days before the Ascension, men servants and women servants should be released from working, that all the people might attend the public worship. These processional Rogations continued in England, till the era of our Reformation.

The Injunctions of Queen Elizabeth, which like those of Edward in 1547, prohibit Litanical processions †, require, that “ the Curate in the common

of *Compulsion*, recommended to the Western Churches certain rules for abstinence, in the week before the Ascension, by the gentle name of *Rogation*, i. e. begging or supplicating, and that hence the Rogation Days derived their name. Dr. Godolphin's sentiments may be found in Burn's Eccl. Law. Article Holidays.

* A. D. 511.

† “ To avoid all contention and strife, which heretofore hath
“ risen among the Queen's Majesty's subjects, in sundry places
“ of her realms and dominions, by reason of fond courtesie,
“ and challenging of places in the procession ; and also that they
“ may the more quietly hear that which is said or sung to their
“ edifying, they shall not from henceforth in any parish Church,
“ at any time use any procession about the Church, or Church-
“ yard, or at any place, but immediately before the time of
“ Communion of the Sacrament, the Priests, with other of the
“ quire, shall kneel in the midst of the Church, and sing or
“ say plainly and distinctly the Letany, which is set forth in
“ English, with all the suffrages following, to the intent the
“ people may hear and answer, and none other procession or
“ Letany to be had or used, but the said Letany English, add-
“ ing nothing thereto, but as it is now appointed.” This in-
junction is a transcript of Edward's, except that the words
High Mass are here changed into the *Communion of the Sacra-
ment*.

“ perambulations, used heretofore in the days of
 “ Rogations, shall at certain convenient places ad-
 “ monish the people to give thanks to God, in the
 “ beholding of God’s benefits, for the increase and
 “ abundance of his fruits upon the face of the earth,
 “ with the saying of the ciid Psalm, *Benedic anima*
 “ *mea*, &c. at which time also the same Minister
 “ shall inculcate these, or such sentences; *Cursed*
 “ *be he which translateth the bounds and dolles of*
 “ *his neighbour* : or such other order of Prayers as
 “ shall be appointed *.”

But no Office, or order of Prayer, or even single Collect has since been appointed for the Rogation Days in any of our service books; though four very excellent Homilies are provided, the first of which is to be read in the Church, after the ordinary service on Monday, the second on Tuesday, the third on Wednesday, and the fourth on the day that the Perambulation is made †.

ASCENSION DAY.

On this day was the triumph of Christ perfected : captivity was led captive, and the kingdom of Heaven opened to all believers. The whole economy of the

* Elizabeth’s Injunctions of 1559. Article xix.

† The fourth I conceive was intended to be read, not in the Church, but at the commencement, or in the course of the perambulation. *We are assembled to laud God for his great benefits, by beholding the fields replanished, &c.* forms a part of the first sentence.

Incarnation of the Son of God, and the Redemption of the world, was now completed. To whom was it that God said, "Sit thou on my right hand, until I make thine enemies thy footstool?" It was to the same nature to which he had formerly said, "Dust thou art, and unto dust shalt thou return." "We fell," says CHRYSOSTOM, "from an earthly paradise, but we this day ascend into Heaven, where mansions are provided for our reception." "Christ," says CYPRIAN, "ascended into Heaven in the sight of his Disciples, that they and we might assuredly believe, that we shall follow, and not think it a thing incredible for us, both our bodies and souls, to be translated thither."

AUSTIN thinks, that this festival, as well as the Passion and Resurrection of our Lord, and the feast of Pentecost, was enjoined either by the Apostles, or at an early period, by the agreement of the Church in a plenary Council *. We find no early Council that speaks of this festival: its establishment therefore, may fairly rest upon the foundation of Apostolic practice, or tradition. It is not so frequently mentioned, as some other of the greater festivals are: and the reason may be, its falling in the time of Pentecost, which, in the laxer acceptation of the term, was one grand festival of the Resurrection, continued from Easter to Whitsunside.

For this day proper Psalms and Lessons are appointed. The Psalms for the Morning Service, are

* Ep. 118. ad Januar.

viii. xv. xxi. From Heb. ii. 6. it appears, that the eighth Psalm treats of the love of God, by the exaltation of our nature in the second Adam, to the right hand of the Majesty on high, and putting all creatures in subjection to him.

In the xvth Psalm the Prophet asks, "Who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?" and gives us the character of the person. He alludes to the hill of Sion, to the tabernacle of God, which was upon it, and to the character of the Priest, who should officiate in the tabernacle. These were figures of the heavenly Jerusalem, the spiritual Sion, a true tabernacle, and an eternal Priest. To the great original therefore we must refer our ideas, and consider the enquiry as made after him, who should fix his resting place on the heavenly mount, and exercise his unchangeable Priesthood in temples not made with hands. The Psalm likewise implies that the character of this great high Priest, must derivatively belong to his Disciples, who must follow his steps below, if they would reign with him above *.

In the xxist Psalm, which was fulfilled by our Saviour's Ascension, the Church celebrates the victory of the Redeemer, the glory and stability of his kingdom, and the destruction of his enemies: and in particular "his exaltation in his own strength" as God, who was abased in much weakness as man.

The Evening Psalms, are xxiv. xlvii. cviii. The

* Horne on the Psalms.

literal plan of the xxivth, is beautifully delineated by Bishop Lowth. It is supposed to have been written by David, on occasion of his moving the ark to the place which he had prepared for it on Mount Sion, and to have been sung as the solemn procession *ascended the hill. We apply it to the establishment of the Christian Church, and our Lord's Ascension into Heaven. In the xlviiith likewise, we find allusion to the ascent of the Ark, which we spiritually apply to the ascent of our Lord. The cviiith Psalm may likewise be suitable enough for this day, though I cannot discover in it any thing peculiarly appropriate. This Psalm seems to have been compiled, with some slight variations, from two others, viz. Psalm lvii. 8. to the end, and Psalm lx. 6. to the end. In the first verse the Psalmist proclaims his heart to be fixed, and his tongue ready to give praise to God; and in the second, he invokes his instruments of music. In the fifth verse, he prays, "Set up thyself, O God, above the heavens, and thy glory above all the earth;" which, if it refer to the Ascension of our Lord, was accomplished on this day, when he ascended into Heaven, and sat down at the right hand of the Majesty on high.

The first Morning Lesson recounts the ascent of Moses into the Mount, to receive the Law from God, and to deliver it to the Jews; which may be considered as a figure of Christ's Ascension into Heaven, from whence he sent down the new Law of faith. When he

* See 1 Chron. xv.

had ascended up on high he gave gifts to men, Apostles, Prophets, Evangelists, pastors, and teachers, to publish the new Law to the world *. The second Morning Lesson records our Saviour's last conversation with his Disciples on earth, and describes the manner in which he was separated from them, and taken up into Heaven.

The first Evening Lesson relates the ascent of Elias into Heaven, which was figurative of the Ascension of Christ. Elias at his ascension, conferred a double portion of his spirit on Elijah. Our Saviour sent down the fulness of his Spirit upon his Apostles and Disciples, which they, by the imposition of hands, imparted to others. The second Evening Lesson † is so obviously and peculiarly appropriate to the day, that an ordinary observer may wonder at its being appointed only at the last Review. Indeed the ordinary and superficial observer will be the most likely to make the remark. He that has compared the whole, or any considerable part of our Liturgy with others, will admire its general excellence, and in particular the felicity of its selections. Whoever will minutely examine the multifarious articles, to which the Compilers of the Liturgy had occasion to attend, will be disposed to wonder that it was made so perfect as it is, rather than that it is not perfect.

The Gospel ‡, like the second Lesson at Morning Prayer, relates our Lord's last discourse to the Disci-

* Eph. iv. 8.

† Eph. iv. to verse 17.

‡ Mark xvi. 14.

ples, and his reception into Heaven. Thus, in the first Lessons we have the type, and in the Gospel and second Lessons, the antitype of the Ascension. The portion of Scripture appointed for the Epistle, instructs us not to stand gazing up into Heaven, admiring the strangeness of the phenomenon, but so to prepare ourselves, that we may with comfort behold him at his second coming. In the Collect we pray, that we may be enabled to conform to our Lord in his Ascension, "that like as we believe him to have ascended into the Heavens, so we may in heart and mind thither ascend, and with him continually dwell."

SUNDAY AFTER ASCENSION DAY.

The days that elapsed between the Ascension of our Lord, and the descent of the Holy Ghost, have been styled the week of Expectation*, in allusion to the Apostles' expectation of the coming of the promised Comforter. During this time, "the Apostles with the women, and Mary the mother of Jesus, continued with one accord" at Jerusalem in supplication and prayer.

The Collect prays for the comfort of the Holy Ghost, and for exaltation to Heaven, whither our Saviour Christ is gone before. The Epistle exhorts to

* This week consisted of ten days, yet this mode of expression has not been objected against. Was it not as natural and allowable for IRENÆUS to call the continued forty hours fast before Easter, a day of forty hours, as it was for his successors to style these ten days, the week of Expectation? See p. 78.

sobriety, vigilance, charity, hospitality, and the due application of the talents committed to our care, that God may in all things be glorified. The Gospel contains the promise of the Comforter, who would support the Disciples under the sufferings, which it warns them to expect, as a certain consequence of their adherence to the cause of their crucified Lord.

WHIT-SUNDAY.

THE term Pentecost (or Whitsuntide) was by the ancients used in two very different significations. It was employed to denote the paschal solemnity, or the whole fifty days from Easter to Whitsuntide, which we have already remarked were in commemoration of our Lord's Resurrection observed as one continual festival. In a more restricted sense it implied simply that particular day, on which was solemnized the anniversary of the coming of the Comforter, the descent of the Holy Ghost upon the Apostles.

In the former acceptation of the term, the word Pentecost repeatedly occurs in the writings of *TERTULLIAN*. He describes Pentecost as a very large or extended space of time, set apart for the administration of Baptism; in which the Resurrection of the Lord was frequently commemorated among the Disciples, and the grace of the Holy Ghost manifested. He elsewhere says, that all the festivals of all the heathen nations put together, were not equal to Pentecost. This was the paschal *Quinquagesima*, mentioned in the Theodosian code, which prohibits
the

the amusements of the theatre and circus during this season, and notices the white garments worn at Baptism, together with the practice of reading the Acts of the Apostles, in confirmation of the leading truth of Christianity, the Resurrection of our Lord.

CHRYSOSTOM, with CASSIAN, AUSTIN and others, uses Pentecost in the same sense; and he employs a very considerable part of an homily in answering the question, "Why is the Book of the Acts of the Apostles read in the time of Pentecost *?" He replies in general, that "on every festival such Scriptures are read as are most appropriate, and in particular that on the day of the cross," (or Good Friday,) "we read what relates to the cross, and on the great Sabbath again" (that is on the Saturday between Good Friday and Easter-Day) "we read that our Lord was betrayed, crucified, dead according to the flesh, and buried; and on Easter-Day such Scriptures as give an account of his Resurrection. Why then" (he repeatedly asks) "are the Acts not read after Pentecost, since they were subsequent to Pentecost, and originated from it? Why, it may be enquired, do we anticipate the time? For the Apostles did not immediately after Christ's Resurrection work miracles, nor he immediately ascend?" To these, and similar questions which he repeatedly puts, he answers, that "the Book of the Acts wrought after Pentecost is read in this intermediate season, that we may have manifest and unquestionable demonstration of the Resurrec-

* *Cur in Pentecoste Acta legantur*, is the title of this Homily.

"tion

“ tion of our Lord. The miracles of the Apostles,
 “ being the greatest proof of the Resurrection, are
 “ therefore read immediately after its anniversary
 “ commemoration.”

Hence it became a general practice both in the East and West * to read the Acts of the Apostles between Easter and Whitsuntide. And it deserves to be noticed, that considerably the greater part of this Book is, every four years at least out of five, read in the Church of England during this season : and some part of it is always read in the course of these fifty days †.

Of this great festive season, the conclusion was Pentecost, or Whitsuntide, in the mere limited and the modern acceptation of the term, when the descent of the Holy Ghost upon the Apostles was commemorated. This took place on the day of the Jewish Pentecost, that is, on the fiftieth day from the Passover. On this day, as the Fathers thought, the law was delivered from Sinai, and it was also the feast of the first fruits of the year. The early Christians, however, observed it not as a Jewish festival : They, on this day, commemorated the miraculous effusion of the Holy Ghost upon the Disciples.

This, like the other festivals of the infant Church, was at first, probably, accompanied with no external

* CHRYSOSTOM as cited above, and in various other places, and the old *Lectionarium Gallicanum*.

† To ascertain the truth of this, the Reader needs only observe from the Calendar that Acts i. is read on April 4, and Acts xxviii. on May 2; and compare these two dates with that of Easter-Day or Whit-Sunday in the table of moveable feasts.

ceremonies.

Ceremonies. It was most likely celebrated in secret, and consisted chiefly of songs of praise and thanksgiving to God. Where St. Luke speaks of St. Paul's desire to be, if it were possible, at Jerusalem on the day of Pentecost *, he means not the Christian, but the Jewish festival. The object of St. Paul was not to observe the Christian Pentecost ; for to do that he had no reason to hasten to Jerusalem ; but to ingratiate himself with the Jews, and to facilitate their conversion, by paying respect to their festivals and observances. However, that the public celebration of the Christian Pentecost began in the apostolic age we cannot deny, without questioning the authority of **CYRIL**, who tells us, that the early Christians converted the place where the Holy Spirit descended upon the Apostles, into a Church or house of prayer, still extant in his time, and called the high or apostolic Church †.

Of the origin of the English name *Whit-Sunday*, or *Whitsuntide*, various accounts have been given : But the most probable seems to be, that it was called *Whit-Suntide*, that is, *White-Suntide*, from its being one of the two principal seasons of public Baptism ; when all that were baptized, wore white garments or Chrisoms, in token of the spiritual purity they received at Baptism, and the innocence of life, which they then vowed to practise. Or it might be metaphorically called *Whitsuntide*, from the diffusion of *light*,

* Acta xx. 16.

† Catechesis, 16.

which

which on this day fell upon the Apostles, and enabled them to become "Lights to lighten the world *."

The Psalms for the Morning are the xlviiith and lxviiith. The xlviiith, under images taken from the earthly Jerusalem, celebrates the glory and privileges of the Church. The lxviiith was composed on occasion of the removal of the Ark to Mount Zion. In the interpretation authorised by St. Paul, it describes Christ's Ascension and Session, with their effects, the conversion of the nations, and the collection and preservation of his Church. In the Evening we read Psalms civ. and cxlv. The former sublime and beautiful Hymn, is addressed to the Redeemer, or the Creator of the world. It displays the glory, wisdom, and goodness of God, in the works of creation and preservation. The cxlvth is entirely eucharistic, and celebrates the praises of our Lord, and the glory of his kingdom.

* Such is the opinion of CAVE and BINGHAM, and of our mere judicious divines in general. But L'ESTRANGE fancies that it was so called from its being the eighth Sunday from Easter, *huit* in French, as he observes, signifying eight: and WHEATLY, from a manuscript, which to him seemed to be a transcript of a printed letter of Gerard Langbain's, dated Oxford, 1650, relates that Langbain, having by a friend been asked about the original word *Whitsuntide*, informs him, that in the Bodleian he had casually met with an anonymous manuscript, entitled "De Solennitatibus Sanctorum Feriandis," which says, "*Whitsonenday*, vel "*Vitsonenday* is so called, because on this day our ancestors gave "all the milk of their ewes and cows to the poor for the love of "God, in order to qualify themselves to receive the Holy Ghost." Milk was called *Whites of Kine*, *White-meat*, and this day, from the custom above mentioned, took the name of Whitsunday.

The

The first Morning Lesson relates the appointment of the Jewish Pentecost, which was a figure of ours. As the Law was then given from Sinai, so to Christians was the new evangelical Law this day given from Heaven, by the effusion of the Holy Ghost. The first Evening Lesson contains a striking prophecy of the establishment of Christ's kingdom, and the conversion of the nations : the second Lesson proves the accomplishment of this prophecy. The Gospel records our Lord's promise of sending the Comforter, who should teach all things to the Disciples ; and the portion appointed for the Epistle, describes the miraculous descent of the Holy Ghost, and its consequences.

MONDAY AND TUESDAY IN WHITSUN-WEEK.

THE festival of Pentecost, like that of Easter, was observed the whole week after, including the Octave ; and during this week neither fasting nor kneeling in prayer was admitted ; but after its expiration, the Church returned to its ordinary stationary fasts on Wednesdays and Fridays. We observe the Monday and Tuesday after Whit-Sunday as festivals, for the same reason that we observed Easter Monday and Tuesday.

OF TRINITY SUNDAY.

THE institution of this festival is comparatively modern. As the Octave of Pentecost, the day was in some places anciently celebrated, but as a festival of

express honour to the Holy Trinity, it was not known before the tenth century of the Christian era. It is indebted for its institution to the zeal of some Bishops in *France*, whose object was to provide additional matter for the exercise of the piety of the people. With this view, STEPHEN, Bishop of *Liege*, drew up an Office in commemoration of the Holy Trinity about the year 920, in which he died. This Office his successor ordered to be recited, and the festival of the Trinity to be celebrated. Some of the neighbouring Churches received this institution ; and as they did not observe the Octave of Pentecost after the fasting, watching, and praying on the Saturday of the Ember week, and the ordination of Ministers afterward, they admitted it the more readily, because the vacancy on this Sunday was filled by the new Office. But this Office was not widely diffused in any part of the tenth century, as we learn from BERN, who died early in the eleventh, and was a strenuous advocate for the establishment of the Office of the Octave. In the eleventh century attempts were made to establish the Office of STEPHEN, and the observation of the festival, but they were opposed by the see of *Rome*: and, though votive Masses in honour of the Trinity were said, no feast of the Trinity was authorised in this century either by any Council, or the general concurrence of the Church. The author of *Micrologus*, who lived about the end of this century, informs us, that when Pope ALEXANDER II. who died in 1073, was consulted on this subject, he replied, that “ by the Roman rites no day in particular was destined
“ for

“ for the festival of the Trinity any more than for that
“ of the Unity of God ; since all the Sundays, and
“ even every day of the year were, in truth, conse-
“ crated to the divine Trinity and Unity ; and there
“ was neither an Office, nor a Prayer of the Church,
“ in which they were not commemorated.”

The authority, however, of the pontifical see was not able to prevent the establishment of Trinity Sunday, and its Office, on the Octave of Pentecost in many of the Churches in France and in England. From RUPERT, who wrote in the former part of the twelfth century, and has entirely devoted one of his twelve books on divine Offices to the explication of the mystery of this day, it appears, that in his time the festival was commonly received in his neighbourhood. The Romanists, not satisfied with simply rejecting this festival in their own Church, endeavoured to throw impediments to its reception in other places. This is evidently proved by the conduct of ALEXANDER III. who was Bishop of *Rome* from 1159 to 1181. In a decretal he remarks, that “ in his time the festival of
“ the Trinity was differently observed. Some, he
“ says, celebrated it on the Sunday before Advent,
“ and others on the Octave of Pentecost : but the
“ Church of *Rome* had no particular festival of the
“ Trinity. She did not affect to render at one time
“ more than at another, honours that were due every
“ hour, and which she rendered in all her daily
“ Offices, by concluding all the prayers with glorifi-
“ cations of the Father, Son, and Holy Ghost.” In short, the festival of the Trinity was first formally ad-
mitted

mitted into the Roman Church in the fourteenth century, under the pontificate of JOHN XXII. and even in France, where it originated, it was not generally received before the beginning of the fifteenth.

Though our Reformers about the middle of the sixteenth century, well knew, that the institution of the present festival was less ancient than that of any other, yet they thought fit to retain it. The rejection of it might have given an handle to the enemies of the Gospel to blaspheme, and to the Romanists to upbraid the established Church of England with *Arianism*, as well as with heresy and schism.

In the ancient Church, devotions were daily addressed to every person of the Trinity ; and we every day, and more especially on Sundays and Holidays, when the Sacrament is administered, celebrate the praises of the Trinity in Doxologies, Hymns, and Creeds. Yet it is proper that this divine mystery, though a part of the service of every day, should be more solemnly commemorated on some particular day ; and this day was chosen in preference to any other, because after our Lord's ascension into Heaven, and the descent of the Holy Ghost upon the Disciples, there ensued a fuller knowledge of the Trinity, than had before been manifested. The Church, having celebrated in order all the greater festivals, the Nativity, Epiphany, Resurrection, and Ascension of our Lord, concludes these solemnities with a festival of full, special, and express service to the honour of the Holy, Blessed, and Glorious Trinity. In the other festivals

festivals we commemorate the Unity in Trinity, and in this the Trinity in Unity.

On the two proper Lessons from Genesis we may observe, that the first particularly notices a plurality, and the other a trinity of persons in the Godhead. The second Lesson at Morning Prayer, contains one of the most express proofs of this mystery, that is to be found in the New Testament. The Son is baptized, the Holy Spirit visibly descends upon him, and the Father from Heaven declares, "This is my beloved Son in whom I am well pleased." As the second at Morning Prayer, shews that the Father, Son, and Holy Spirit are three distinct persons, so the second at Evening was intended to prove that they are united in essence; that these three are one*.

The Collect, Epistle, and Gospel, retained from the Missal of Sarum †, are suitable to the day, whether it be considered as Trinity Sunday, or the Octave of the feast of Pentecost.

OF THE SUNDAYS AFTER TRINITY AND BEFORE ADVENT.

THE remarks upon the preceding festivals, and their respective Offices, have swelled this part of the

* The authenticity of this verse has long been suspected: see Professor Porson's letters, and Dr. H. Marsh's answer to Archdeacon Travis. The Bishop of Lincoln has avowed his opinion that the verse is not genuine. On the other hand, there are not wanting learned and excellent Divines who still maintain its authenticity.

† Other modern Missals have portions of Scripture different from these, but all have the same Collect, which is found in a Sacramentary ascribed to *ALCUIN*, how truly I do not enquire.

work to so considerable a size, that I think it advisable to suppress all particular observations, on the Offices of the Sundays that follow. And they are the less necessary: for we have already commemorated the great mysteries of our Redemption, from the Nativity of our Lord to his Ascension into Heaven, and the effusion of the Holy Ghost upon the Apostles: And the appropriate Offices for the Sundays after Trinity require no special explication.

The Gospels for these Sundays, present us in general with some striking doctrine, parable, address; or miracle of our Lord. All the Epistles from the fourth are taken from St. Paul, and in the order in which his writings are arranged in the New Testament. If between these Epistles and Gospels we do not find that harmony, and exquisite adaptation, which some have fondly fancied to be here discoverable, and which are evidently apparent in the greater festivals, and on other occasions, still no one can point out any thing like dissonance or disagreement.

The Epistles and Gospels, which after Trinity Sunday we combine, were in general at this period of the ecclesiastical year joined together. In proof of this, appeal may be made, not only to the Missal of Sarum, but also to the most ancient Lectionaries.

All our Collects, Epistles, and Gospels, for every Sunday, from Easter to the twenty-fifth after Trinity, are retained from the Missal of Sarum, with only three or four exceptions. The Epistle of Sarum for Easter Day, is taken from the seventh and eighth verses of the fifth chapter of the first Epistle to

to the Corinthians ; and that for the fifteenth Sunday after Trinity, from Gal. v. 25. and vi. to verse 11. thus ending where ours begins. The old Collects for the first and second Sundays after Easter were rejected. Our extracts from Scripture are often longer* ; but they are so far the same, that we always read what was in England formerly read for the Gospel and Epistle, and occasionally somewhat more. A few of the Collects for these Sundays were a little altered in 1661, as has been shewn in the table of Collects in this Volume : but these variations are too inconsiderable to form an exception against the general position.

Between the Missal of Sarum, which our Reformers in this instance so scrupulously followed, and the Roman and Gallican Missals, there is a very extraordinary difference. From the third or fourth Sunday after Trinity to the twenty-third, they never read the same Collect, Epistle, and Gospel, on the same day that we read them ; still they read them all. To exemplify what I mean : their practice is on the fifth Sunday after Pentecost to read our Collect and Gospel for the sixth Sunday after Trinity, and our Epistle for the fifth. On the sixth they read our Collect and Gospel for the seventh, and our Epistle for the sixth. On the seventh our Collect and Gospel for the eighth, and our Epistle for

* This is in general much more observable in the Epistles than in the Gospels. Many of these Lections have likewise been lengthened by the Gallican Church since the time of our Reformation.

the seventh, and thus they regularly proceed to the twenty-third Sunday. This uniform disagreement, which at my first discovery of it by collating their respective books, appeared curious and singular, entitles none of these respective Churches, nor the Compilers of their Offices, either to censure or to praise. Our arrangement they must admit to be more ancient, and we on our part must acknowledge theirs to have become more general: and which of the two is preferable, who will decide?

The Parisian Missal appoints for the 24th, 25th, and 26th Sundays after Pentecost, the Collects, Epistles, and Gospels, which are in our Book appointed for the 3d, 4th, and 5th Sundays after the Epiphany*.

The Collect for the last Sunday both in the Roman (which has Offices for but 24) and in the Gallican (which has 28) is the same with ours for the 25th, or last.

The passage for the Epistle from Jeremiah, which was anciently read on this last Sunday, and which we retain, they have transferred to Advent, thinking it more suitable to that season, which commemorates the coming of the promised Messiah, so clearly announced by the Prophet. Their Epistle is Colos. i. 9. The ancient Gospel for the last Sunday when there were twenty-five or more, was that which we always use on the Sunday next before Advent: but this having been read for the Gospel on the fourth Sun-

* Our Liturgy and the Roman Missal do in effect the same thing. Their Rubric here enters into a more circumstantial detail than ours.

day in Lent (as it is likewise by us) they selected a passage from St. Matthew*, which treats of the end of the world, and of Christ's coming to judgment.

This Gospel is commonly called the end of the world; and some Ritualists, who reckon from Advent, pretend, that it denotes the end of the ecclesiastical year to be arrived.

Having taken a concise Review of that part of the Communion Office, which comprehends the Collects, Epistles, and Gospels, to be used on the Sundays and other Holidays, I proceed to consider the Communion Office proper, or that which in the Book of Offices, is entitled,

THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

OF THE TITLE OF THIS OFFICE.

Of the form directed by Parliament to be drawn up in 1547, the title was, "The Order of the Communion." In EDWARD's first Book, 1549, this Office is styled, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." At the Review of this Book in 1552, the words "commonly called the Mass" were expunged, and the title thrown into the form in which it still remains; "The Order for the Administration of the Lord's Supper, or Holy Communion."

Of the various names given by ecclesiastical writers

* Matthew xxiv. 15 to 36.

ters to this Sacrament, the Supper of the Lord, and the Holy Communion, are two of the most ancient, and the most scriptural; and it is for this reason, I presume, that they, in preference to any other, were adopted by our Church. They are the very terms employed to denote this institution by St. Paul himself. Expressing his disapprobation of some irregularities in the assemblies held by the Corinthian converts to commemorate the death of Christ, he says, "This is not to eat THE LORD'S SUPPER." In the same Epistle, he asks, "The cup of blessing which we bless, is it not THE COMMUNION of the Blood of Christ?"

OF THE RUBRICS PRECEDING THE COMMUNION OFFICE.

The first Rubric requires, that "So many as intend to be partakers of the Holy Communion, shall signify their names to the curate, at least some time the day before." The principal object of this injunction is to afford the Clergyman the means of learning what persons intend to communicate, that if any should appear to him not to be duly qualified, he may have an opportunity of conversing privately with them, and of dissuading them from approaching the Lord's table. One disqualification is contempt, or wilful neglect of Confirmation. The Rubric which is placed at the end of the order for Confirmation, and is itself part of a statute, decrees that "none shall be admitted to the Holy Communion, until such time as he be confirmed,"

"firmed, or be ready and desirous to be confirmed."

This Order corresponds to the practice of the ancient Church, and is enjoined by our own provincial constitutions. "Let no one be admitted to the Sacrament of the Body and Blood of our Lord, except at the point of death, unless he have been confirmed, or have a reasonable impediment for not having received Confirmation." The Gloss, or Comment, here remarks, that the only reasonable impediment, that can be alleged, is the absence of the Bishop.

Persons excommunicate, or insane, notorious offenders, and some others, must likewise be refused admission to the Communion; and the Clergyman who administers it to them, is by our ecclesiastical laws, subjected to very severe penalties. But this point will be more particularly considered in what is said on the Rubric immediately following.

A secondary reason for requiring this notice to be given to the Minister, is to inform him which of his parishioners absent themselves from the Communion, that he may admonish them of their neglect, and seize every favourable opportunity of exhorting them to a more regular attendance. A third reason might be to enable the Minister to ascertain the number of communicants, that he may judge what proportion of bread and wine it may be necessary for him to place upon the table and to consecrate.

This Rubric, from the first compilation of our Liturgy

“ congregation, and what ought to give offence to
 “ it; whether we are to interpret it according to
 “ reason, or only according to fact, is another dif-
 “ ficulty. Nay, whether this Rubric ought not to
 “ be extended to all crimes, which are specified in
 “ the Canons, as disqualifications for the Holy Com-
 “ munion, though they be not notorious or known to
 “ the congregation, provided they be sufficiently dis-
 “ covered or made known to the Minister himself, is
 “ another question which will bear much to be said
 “ on either side of it.

“ The truest way to judge of the sense of our
 “ Church in this Rubric, is to have recourse to the
 “ 26th and 109th Canons, by which *such notorious*
 “ *offenders, as are to be shut out from Commu-*
 “ *nion, as being scandals to the congregation,* are
 “ sufficiently described; and, might we venture to
 “ act upon that interpretation, which it must be
 “ allowed these Canons fix upon the Rubric, our
 “ rule to proceed by would be much plainer than
 “ it is. But to prevent our claiming any benefit or
 “ authority from these Canons, the statute laws,
 “ which supersede the Canons, interfere, and lay
 “ us under certain restrictions. By a statute in the
 “ first year of *Edward VI.* it is enacted, *that the*
 “ *Minister shall not, without a lawful cause, deny*
 “ *the Sacrament to any person that devoutly and*
 “ *humbly desires it.* But what is this lawful cause?
 “ Why we are told that *the law of England will*
 “ *not suffer the Minister to judge any man a noto-*
 “ *rious offender, but him who is so convinced by*
 “ *some*

" *some legal sentence* *. And it seems, according
 " to the sense of the Civilians and Canonists, no-
 " thing amounts to *notorium juris*, or notoriety in
 " law, less than a proof *by confession in open court*,
 " or *conviction by a sentence of the judge*.

" By the Canons, all those offenders who ought
 " to be presented to the ordinary, ought also to be
 " shut out from the Communion till they be re-
 " formed; and they whose duty it is to present
 " them, neglecting so to do, are to be excluded
 " likewise †. And both these acts of discipline are
 " intrusted with, and charged upon the Minister

* Bishop *Andrews'* notes upon the Common Prayer.

† Mr. *L'Estrange* seems to judge (*Alliance of Div. Off.*
 p. 163), that the Canons do not forbid the admission of any
 offenders to the Communion, but only such as are actually pre-
 sented to the Ordinary, and under prosecution, if not also under
 sentence: and consequently till they are presented they are not
 to be withheld from the Sacrament.

But whereas the Canons say no more than this, *that notorious offenders shall not be admitted to the Communion till they be re-
 formed*, without any reference made, or respect had, to their
 presentment or conviction, there is no reason to interpret them
 with any such restrictions: especially as one of the offences for
 which the 26th Canon requires exclusion from the Communion
 (viz. the neglect of churchwardens and sidemen in presenting
 notorious evil-livers,) is not capable of being presented other-
 wise than by the Minister, who is left to his discretion as to that
 point; though he is expressly ordered to repel them from the
 Communion. He is indeed bound to *signify the cause* of his re-
 pelling them, if required by his Ordinary to do so. But this is
 a further proof of his power to repel; before any complaint or
 presentment of the delinquents is made.

" alone.

“ alone. But so far are the Canonical disqualifica-
 “ tions for the Sacrament from being accounted, as
 “ such, *lawful causes* of exclusion, according to the
 “ statute, that even persons lying under *ipso facto*
 “ *excommunications* by the Canons, may not legally
 “ be withheld from the Communion, till sentence
 “ of excommunication hath formally passed, and is
 “ openly declared against them. And though the
 “ 27th Canon, intituled *Schismatics not to be ad-*
 “ *mitted to the Communion*, is express for their ex-
 “ clusion ; yet both the common lawyers and the
 “ civilians have given it as their opinion, that schis-
 “ matics not lying under any ecclesiastical censure,
 “ and humbly and devoutly desiring the Sacrament,
 “ are not to be withheld from it, notwithstanding
 “ the direction of the Canon *.

“ And, lastly, the Test Acts, which bring abund-
 “ ance of persons to the Communion, to qualify
 “ themselves for offices civil and military, make no
 “ allowances for their exclusion in any case what-
 “ soever, nor have any proviso to indemnify the
 “ Minister for proceeding according to the Rubric
 “ in denying the Sacrament, let the notoriety of the
 “ offence be never so uncontested, and the cause of
 “ his refusal in that respect never so just and legi-
 “ timate.

* This matter was thoroughly considered in the case of Mr.
Richard Baxter, the famous Non-conformist, if he may be so called,
 who constantly attended the Church Service and Sacrament in
 the Parish where he lived, at those times when he was not en-
 gaged at his own meeting-house.

“ The case then stands thus with the officiating
“ Minister. He is directed by one statute (viz. the
“ Rubric) in certain cases to shut out from Commu-
“ nion. By another (viz. the Test Act) he is re-
“ quired to admit to Communion; no particular
“ cases being expressly excepted, however supposed
“ to be understood. But the assigned cases in the
“ one being put in such loose and general terms,
“ that it is doubtful what exclusions from the Sacra-
“ ment are strictly legal; and the directions in the
“ other, for admitting to the Sacrament, such as
“ have offices depending upon it; however sup-
“ posed to be limited by the assigned cases aforesaid,
“ yet admitting of those only upon the footing of a
“ legal proof, for which the Curate must answer at
“ his peril; hence it follows, that he who is in-
“ trusted with the execution of these statutes, should
“ either have a fuller explanation of the one, or a
“ better security from the other.

“ I know the answer commonly given to this,
“ and urged as satisfactory by Mr. Wheatly in his
“ book upon the Common Prayer, is, that it would
“ be a reflection upon the legislature, to suppose,
“ that it was ever designed, that *if a Deist, or any*
“ *profligate and abandoned sinner, should happen*
“ *to obtain an office, the Church should be obliged*
“ *to admit them under these characters to Commu-*
“ *nion.* All this is very true. It seems to have been
“ the intention of the legislature, that no person
“ who is unqualified for the Sacrament, should qua-
“ lify for an office by venturing to receive it. But
“ this

“ this salve will not cover our sore. For granting
“ it would be an injury to our governors, to say that
“ they meant otherwise than right, yet there is no
“ reflection cast upon them, by supposing what is
“ likely to be the consequence of these statutes,
“ when they come to be pleaded in the King’s courts
“ against a Clergyman, without any proviso made
“ in his favour, or for his security. Especially when
“ the terms in the Rubric, upon which only he can
“ form a legal defence, will bear such latitude of
“ interpretation, that it will not be an easy matter
“ to determine when he is within, or not within, his
“ rule.

“ This then being the case (and I think I have
“ brought together what is most material in the
“ stating of it) two questions remain to be resolved.
“ First, how far we are bound to observe this Ru-
“ bric; and, secondly, how far we are safe in act-
“ ing according to it. To both which I shall give
“ you the best answer I can.

“ It is not any part of my design, in discoursing
“ on the obedience due from us to the ecclesiastical
“ laws of this realm, to enter into a discussion of
“ the powers we have received at our ordination,
“ as Ministers of Christ at large; or to consider,
“ upon this head, the power of the keys, of binding
“ and loosing, of remitting and retaining sins;
“ that is, the spiritual authority we are intrusted
“ with in the due administration of Sacraments,
“ which no human laws can destroy or deprive us
“ of. There are cases in which we are bound to
deny

“ deny the Sacraments, antecedently to any obligations we are under to human constitutions; so that, whensoever we are obliged by virtue of our office, and in regard of the sacred trust committed to us, as stewards of the mysteries of God, to refuse the Communion, we must by no means be swayed by any secular motives, or intimidated by suspicions of dangerous temporal consequences, from doing what we ought, and discharging our great commission faithfully. And, in this, every Clergyman must be his own casuist, and will best judge for himself in such cases as shall come before him.

“ But, whereas, we have most solemnly promised to give our faithful diligence to administer the Sacraments and discipline of Christ, not only as the Lord hath commanded, but as this realm hath received the same, according to the Commandments of God; and whereas the exercise of our ministry, even in these capital points, may be, and is, in some respects, limited by ecclesiastical and civil authority, without divesting us of the spiritual powers above-mentioned; and whereas our present question is not whether any such limitations be lawful and admissible, (for of this there is no doubt) but how far such limitation goes in the case under consideration; therefore our obedience to this Rubric is to be examined into, as a point purely of ecclesiastical discipline, and which affects us not as pastors of the Church Catholic, but as appointed officers in this established

“ blished Church to which we belong. And it is
 “ in this view I am to speak of this Rubric, con-
 “ sidering it as explained by the Canons of the
 “ Church, and limited by the statutes of the realm.

“ And here what deserves the principal notice,
 “ and ought to have great weight with us, though
 “ probably it would have little if pleaded in the
 “ courts of law; is the peculiar obligation we have
 “ laid ourselves under, by voluntary and repeated
 “ stipulations, to observe the Rubric, and conform
 “ to the Liturgy of the Church of *England*. And
 “ this can in no instances be more justly expected
 “ from us, than in the administration of the Sacra-
 “ ments, and the discipline of the Church. No
 “ laws have as yet discharged us from following
 “ this Rubric now in question, in its most obvious
 “ and natural sense; nor can any authority be
 “ shewn for our dispensation in not observing it.
 “ If some words in it are too general, or of uncer-
 “ tain signification, still there is nothing in the
 “ other statutes that is *more* clear and explicit, or
 “ that will serve for a better rule for us to govern
 “ ourselves by: And withal let it be observed, that
 “ what seems doubtful in the Rubric is made much
 “ plainer in the Canons, which are yet the best in-
 “ terpreters of it, and to which we of the Clergy
 “ are bound to conform ourselves, as well as to the
 “ Rubric; though our obligation to them stands
 “ upon a different footing. Upon the whole, though
 “ this Rubric may *require some explanation*, as
 “ Bishop Cosins remarks, *for the avoiding of dis-*
 “ putes

“ *putes and doubts between the Communicants and*
 “ *Curates, &c.* yet if it be taken in all its parts,
 “ *viz.* that no person, however *notoriously wicked*,
 “ shall be withheld from the Communion, till he be
 “ admonished to withdraw himself; and that when
 “ he is repelled upon his obstinacy, it is only till
 “ such time as the advice of the Ordinary can be had
 “ therein, to whom the Curate is obliged to give
 “ early notice of such his act; it seems in this view
 “ the best, and I think the only ecclesiastical rule we
 “ have to go by in such cases: Nor doth it appear
 “ liable to exceptions, unless it be in that other parti-
 “ cular I was to speak to, *viz. How far we are*
 “ *safe in acting according to it.*

“ But, as this is properly a point of law, it is not
 “ so fit for me to undertake any determination of
 “ it: It must be left to the gentlemen of that pro-
 “ fession. Only thus much I would put in, that if
 “ a Clergyman’s conduct in this matter shall appear
 “ to be upright, dispassionate, and disinterested, (and
 “ I wish it may never appear otherwise) so as to
 “ gain the approbation of reasonable and indifferent
 “ persons, (which I still think it would gain in all
 “ *notorious* or flagrant cases, which are those men-
 “ tioned in the Rubric) it is to be hoped and pre-
 “ sumed, that the interpreters of the law would, in
 “ their turn too, shew him all the favour and regard
 “ they could.

“ In the next Rubric (for so I call the next pa-
 “ *ragraph* for distinction sake, as most of the li-
 VOL. II. M “ *turgic*

" turgic writers do, though properly all the four pa-
 " ragraphs at the head of this Office make but one
 " Rubric) the Minister seems to have power given
 " him, to deny the Sacrament upon his own per-
 " sonal knowledge of the party's unfitness to receive
 " it. There is only one instance indeed of this un-
 " fitness there mentioned, viz. in cases where *he*
 " *perceiveth malice and hatred to reign*, in which
 " cases *he is to use the same order as before*, of
 " admonishing, and upon obstinacy of excluding
 " from the Communion. And this too without re-
 " gard to the notoriety of the malice, or the offence
 " given thereby to the congregation. And, by pa-
 " rity of reason, what he is allowed to do upon his
 " own knowledge in one case, he may be presumed
 " to have the liberty of doing in any other that is
 " parallel; that is, where he himself is equally con-
 " vinced that he has a just and sufficient cause, ac-
 " cording to the Canons, to refuse the Sacrament,
 " though at the same time he cannot produce any
 " legal testimony of the crime for which he debar-
 " the party from communicating.

" Hence then arises another question different
 " from the former: viz. Whether a Minister ought
 " at any time, by denying the Sacrament, to pass a
 " public and open censure upon secret crimes, to
 " which none are privy but the parties and himself,
 " and that perhaps by accident, as may be, and
 " sometimes hath been declared to be the case?

" To this it hath been said, and I think justly, that
 " every

“ every Minister in the public exercise of his office re-
 “ presents the Church, and is therefore to exclude
 “ none from the Sacraments, but such only as by
 “ the laws of the Church he is *expressly* required to
 “ exclude. That when he is secretly, and in his
 “ private capacity, apprized of any just impediment
 “ in any person, though he ought most solemnly
 “ to admonish him to refrain, nay, and ought to
 “ withhold from him a private Communion, (be-
 “ cause in that case he is allowed himself to judge
 “ of any just impediment) yet, when he celebrates
 “ in public, he is bound to admit such offending
 “ person offering himself, at his own peril; foras-
 “ much as the Church is yet ignorant of any crime
 “ or default, for which, according to her rules, the
 “ Communion is to be withheld. That he doth by
 “ his previous admonition *liberare animam suam* ;
 “ and if the delinquent will still venture to obtrude
 “ himself, after such warning given, his blood will
 “ be upon his own head ; that is, he only, like other
 “ hypocrites who receive unworthily, will be con-
 “ demned for his presumption ; while the Minister
 “ shall be held guiltless, having done all that was
 “ incumbent upon him, and indeed all that he could
 “ warrant, to prevent such profanation of the holy
 “ mysteries. And this is agreeable to the old Canon
 “ law, which did not give Ministers a discretionary
 “ power of repelling in such cases. *Etiam crimi-*
 “ *nosus, &c.* Even a great offender offering him-
 “ self to partake of the Sacrament is not to be re-
 “ jected, but taken aside, and seriously exhorted to
 “ forbear

“ *forbear* * : Which the Canonists, the later ones
 “ especially, interpret of secret and occult crimes,
 “ known to the Minister, but not *notorious*, or *mat-*
 “ *ter of public scandal* †.

“ To countenance this way of reasoning the in-
 “ stance of *Judas* is brought, whom our Saviour
 “ suffered to partake of the first Supper and Com-
 “ munion with his other Disciples ; though at the
 “ same time our Lord himself, who administered,
 “ knew the traitor to be absolutely unworthy so sa-
 “ cred and divine an institution.

“ Which instance indeed would be much to the
 “ purpose, were it not liable to two exceptions.
 “ The first is, that it is not a certain and acknow-
 “ ledged truth ‡, that *Judas* did partake of the Sa-
 “ *crament* of the Lord’s last Supper. And though
 “ the Compilers of our Liturgy seem to have taken
 “ this for granted, as appears by some expressions
 “ in one of the exhortations in the Communion
 “ Office, where it is said, *lest, after taking of that*
 “ *holy Sacrament, the Devil enter into you as he*
 “ *entered into Judas* ; and consequently by our as-
 “ sent and consent to the Common-Prayer-Book we
 “ seem to have admitted this for an undoubted
 “ fact ; yet the expression doth not *necessarily*
 “ require such construction to be put upon it, but
 “ may be grammatically understood without that
 “ supposition.

* EXTR. de Off. Ord. cap. Si Sacerd.

† LINW. Prov. de Sacr. Unct.

‡ See L’ESTRANGE on one side, and Dr. BENNET on the other.

“ The

“ The other exception against this instance of
“ *Judas* is, that, granting he did partake with the
“ other Disciples at the institution of the Sacrament,
“ yet it doth not follow by any necessary conse-
“ quence, that our Lord's admission of him is any
“ warrant for his Ministers to admit hypocrites to
“ the Eucharist. He suffers the wicked even now
“ to approach his altar, when no power in the
“ Church can restrain them. But we cannot from
“ thence argue, that the Pastors of his Church may
“ therefore permit them so to do, supposing them
“ privy to their guilt, and well ascertained of their
“ unworthiness, however secretly or accidentally
“ they might come by that knowledge.

“ But, although for these reasons I think no
“ stress should be laid on this instance of *Judas*,
“ yet if any Clergyman can satisfy his own mind
“ in acting upon this distinction, and can persuade
“ himself that he may lawfully do, in his public
“ capacity, what he would not do if he thought
“ himself at liberty to follow his private judgment;
“ and that to administer the Sacrament to a person
“ whom he believes unworthy of it, after sufficient
“ admonition to deter him from it, is no wilful pros-
“ titution or profanation of it in himself; I say if he
“ is thus persuaded, I do not see that there is any
“ thing express enough in this Rubric to oblige him
“ to refuse it in such a case. Malice and hatred
“ are the only offences which the order directly
“ points to, and those too, such as *reign*, are pre-
“ dominant and implacable, which it is strange if
“ they

“ they be not likewise notorious and offensive to the
 “ congregation as well to the Minister. And the
 “ true reason why the Compilers of the Rubric did
 “ not give any express allowance to the Clergy to
 “ exclude from the Communion for occult crimes at
 “ their own discretion, might be for fear of an abuse
 “ that such liberty would be liable to in the hands of
 “ weak men, capable of being swayed by their private
 “ passions and resentments, in the administration of the most solemn Ordinances.

“ But it doth not follow, that they are *therefore*
 “ bound in all cases to administer it, saving those
 “ in which they are prohibited expressly. No doubt
 “ there is an use of their discretion left them, and
 “ some cases may arise so circumstantiated, that it
 “ will go directly against a Clergyman’s conscience
 “ to administer the Sacrament; in which cases, as
 “ I before observed, he lies under an obligation to
 “ discharge his duty, superior to that which he owes
 “ to Rubric or Acts of Parliament: And though he
 “ cannot perhaps discharge it with safety if the
 “ statutes be interpreted rigorously; yet it is better
 “ to fall into the hands of men, and patiently suffer
 “ temporal inconveniences, than fall with a sin of
 “ presumption into the hands of God.

“ The conclusion here then is the same as in the
 “ former point, viz. that every Minister must be his
 “ own judge and guide in extraordinary occurrences
 “ which come not within the letter or supposed
 “ meaning of the rules that are set him by authority
 “ for his direction. Only it will greatly concern

“ him to act with the utmost care, fidelity, and circumspection, that he do not either deprive any persons of the privilege of Christian Communion, or set upon them such a public mark of infamy and disgrace as a repulse from the Sacrament is commonly held to be, without a real necessity to justify his conduct herein.”

On the fourth of these Rubrics, the Archdeacon shews, that whenever the Office can be conveniently performed at the table, there is no excuse for reading in the desk that part of it, which is to be said on Sundays and Holidays when there is no Communion; a practice contrary to the letter and plain meaning of the Rubric*.

OF THE COMMUNION OFFICE.

The Eucharistic Sacrifice, or the celebration of the Sacrament of the Supper of the Lord, is a duty enjoined by the positive command of our Lord himself: it is likewise the most efficacious mean of pardon and of grace, and consequently one of the essential parts of Christian worship. This service ought therefore to be performed with proportionable care and solemnity. The Church of England has accordingly furnished us with an excellent Office for the administration of this rite; and the fault is en-

* The words “ where Morning and Evening Prayer are appointed to be said,” ought to have been expunged, after the place was transferred from the table to the reading desk.

tirely our own, if we do not communicate with suitable devotion and effect.

The New Testament has not prescribed any particular form to be used at the celebration of the Holy Communion. When the extraordinary spirit of prophecy ceased, the Rulers of the Church supplied its absence by forms of their own composition*. As every Bishop had in those days authority to order the form of service for his own diocese, these forms would naturally differ from each other. But still, as

* Yet it does not appear that these forms were committed to writing at a very early period: they were not at least compiled, as they have since been, in books distinct from the holy Scriptures. That the Liturgies were anciently committed to memory, and not to writing, is I think plain from the words of BASIL. Enumerating various things which in his time were handed down by tradition only, he asks "Who has delivered in writing the "sacred words of invocation employed at the consecration of the "bread and the cup?" (De Spir. Sanct. cap. xxvii.) It is not probable that they, who during the persecution of the Christians made such strict inquisition after vestments, torches, cups, utensils of the Church, and whatever else related to the rites of the Christian worship, should have overlooked their Liturgies or Service-books, if, like their Scriptures, they had been compiled in volumes. Written forms of worship were the fittest objects of the malice of the persecutors; yet we read of none either found by heathens, or betrayed by apostates, and delivered up to be burnt. This opinion receives additional strength from the nature of the ancient discipline, which permitted none of the mysteries to be revealed to the Catechumens, but only to the initiated, whose exclusive prerogative it was to be admitted to the knowledge and use of the sacred mysteries. See Renaudot's *First Dissertation on the Origin and Authority of the Oriental Liturgies.*

they

they would all correspond with apostolic precedent, there must have been a considerable degree of resemblance between them ;

Facies non omnibus una,

Nec diversa tamen, qualis decet esse sororum.

This is true of the Liturgies ascribed to St. Peter, St. James, St. Mark, and to others, so far at least as any judgment can be formed of the originals from the copies now extant, which are at the same time both mutilated and interpolated. With the assistance of these more ancient forms BASIL, CHRYSOSTOM, and AMBROSE composed Liturgies for their respective Churches. Pope GELASIUS afterwards compiled the *Roman Missal*, which Pope GREGORY improved ; and in this kingdom, OSMUND the *Norman*, who was Bishop of *Salisbury*, Earl of *Dorset*, Privy Councillor to WILLIAM the Conqueror, and Lord High Chancellor of England, drew up the celebrated Liturgy of *Sarum*.

The primary object of OSMUND, like that of CRANMER afterwards, was to introduce uniformity in the service of the Church ; for in his time almost every diocese had a different Office. He corrected the Liturgy that he found in his own diocese, by discharging whatever he conceived to be improper ; and he enriched it with many additions from the Scriptures, and other valuable ecclesiastical records. The whole was so well digested and arranged, that the Missal *secundum usum Sarum* became the standard of public worship in almost all the Churches of England, Ireland, and Wales. Still however the

Missal of *Sarum*, in its purest state, was not in every point defensible ; and between the death of OSMUND, and the era of the English Reformation, many very exceptionable interpolations had been made.

By this Liturgy of OSMUND had the Bishops and Clergy, who drew up the *Order of Communion*, published in 1547*, and the *Order* in EDWARD'S first and second Books, been accustomed to minister. OSMUND'S Liturgy therefore, and not the Roman Missal, is the model, which they would naturally be inclined to imitate. In the compilation of the English Liturgy (for I here use the term in its ancient, unmodified and proper sense †,) the Reformers took the same liberty that BASIL, CHRYSOSTOM, AMBROSE, GELASIUS, GREGORY, and OSMUND had taken before. They were in general, and as far as circumstances would admit, governed by the practice of the primi-

* For an account of this see Introduction to former volume.

† The following passage, from RENAUDOT'S Commentary on the Coptic Liturgy of BASIL will explain this point. "*Liturgiarum* "nomine intelligi debent officia, seu rituales libri auctoritate publica ecclesiarum scripti, earumque usu comprobati, quibus preces "et ritus ad consecrandam et administrandam EUCHARISTIAM continentur. Liturgiæ nomen dari non potest officiis omnium Sacramentorum, ut Baptismi Chrismatis et aliorum, quod tamen à multis, præsertim Protestantibus solet fieri, non aliâ opinor ratione quàm quòd suas sacras preces, *Liturgiam* ipsis appellare placuit, absque ullo veterum exemplo. Magis etiam contra decorum Ecclesiæ peccant, qui Liturgias appellant collectaneas preces "Judeorum, Samaritanorum, et Muhamedanorum, ut fecerunt "recentiores multi Lexicographi et Bibliothecarii."

tive

tive Church; reserving to themselves the right of selecting whatever was most valuable in former Liturgies, of rejecting what they thought less proper, of retrenching superfluities, and of making such additions, alterations, and transpositions, as they judged to be either necessary or expedient.

The Office of the Holy Communion, according to the mode of Administration prescribed by the Church of England, may be divided into four parts,

- I. *The more general Preparation.*
- II. *The more immediate and special Preparation.*
- III. *The Celebration, or the Consecration and Administration of the Elements.*
- IV. *The Post-Communion, containing the Prayers and Thanksgivings to be offered up after the Elements have been received.*

I. THE MORE GENERAL PREPARATION FOR THE HOLY COMMUNION.

THE LORD'S PRAYER.

We begin this Office with the Lord's Prayer, which, as many of the Fathers testify, the primitive Church always used in the celebration of the Eucharist. He that instituted this holy ordinance was likewise the Author of the prayer; and the most suitable introduction to the Lord's Supper must be the prayer, which the Lord himself has taught us.

JEROM affirms, that Christ taught this prayer to his Apostles, that it might be said at the Communion.

He,

He, and the Fathers in general, consider the petition, "Give us this day our daily bread," as referring more especially to the bread of life, the body of Christ, which they received daily at the Lord's table.

THE COLLECT FOR PURITY.

We may consider this Collect, either as a prayer introductory to the Communion, or when there is no Communion, as preparatory to the rehearsal of the Ten Commandments, and the correspondent examination of our lives. In either case we have reason to admire the piety and judgment of the Compilers of our Liturgy in retaining this concise and excellent form of devotion. In the older Communion Offices of the Western Church this Collect was commonly used, and the Eastern Church likewise prayed to the same effect before the Communion, "O Lord, purify our souls and bodies from all pollutions of the flesh and spirit."

When the Sacrament is not administered, it may be considered as merely preparatory to the repetition of the Ten Commandments, the fundamental rules of human duty. Before the original publication of the Law from Sinai, the people of Israel were sanctified by Moses: and before these Commandments are read to us, we pray in this Collect, that our hearts may be purified by the inspiration of the Holy Spirit; for if our hearts be defiled by sin we are not in a fit state to hear the law of God; we are not
likely

likely either fully to understand its force, or to profit by its influence.

THE TEN COMMANDMENTS.

When the Commandments are read, we should remember, that they are not the words of the Minister, but of God himself; and we should hear them with the same humility, the same reverence, and the same determination to obey them, with which they were heard by the people of Israel, when they were first announced from Mount Sinai: For the moral precepts of the Decalogue are as obligatory upon us Christians, as they were upon the Jews, to whom they were originally delivered. "If thou wilt enter into life, keep the Commandments," is the precept of our Lord himself. At our Baptism a solemn stipulation was made in our names, that we should "learn the Commandments and keep them." At our Confirmation we renewed with our own mouths the vows and promises made in our Baptism, acknowledging ourselves bound to believe and do all that was then promised for us. These vows and promises we again solemnly renew every time we receive the Holy Communion. It is therefore proper that we should hear these Commandments frequently repeated, and more especially at those periods, when we are to enter into fresh engagements to observe them.

The Ten Commandments were not appointed to be

be read in the first English Liturgy of 1549. They made no part of any ancient Liturgy ; neither, if my information be correct, are they read in the Communion Office of any of the reformed Churches, except our own : and in our's they were first inserted at the Review of Edward's Liturgy in 1552. If to what has been already alleged in favour of their frequent repetition, we add the reason commonly assigned for their original insertion, which I have specified in the Introduction to the former Volume, we may, I believe, safely venture to pronounce, that the order for the rehearsal of them here, requires neither vindication, nor apology. It will at the same time be allowed, that the place, which the Commandments occupy, is more proper than any other that could easily be found. They stand in that part of the Office, which is more generally preparatory to the Holy Communion, immediately after the Collect for Purity, and before the Epistle and Gospel : And when there is a Communion, they are consequently heard by all, by the younger as well as the older part of the congregation, by those that do not communicate, as well as by those that do.

THE TWO COLLECTS FOR THE KING.

In the former Volume of the Elucidation it was observed, that the Christian Church in her public Offices, always made intercession at the throne of Grace, for the Rulers and Governors of the State. Though we have already either in the Morning Prayer,

Prayer, or Litany, or both, prayed for the King's Majesty, yet the Communion being an Office distinct from them, and originally performed at a different hour, it was proper that a prayer for the King should be inserted here likewise; and the Church has for the sake of variety provided us with two Collects, either of which may be used.

In these Collects the subject of petition is nearly the same; but this distinction may be observed, that in the latter we pray exclusively for the King, while in the former we pray both for King and people, that is, for the whole Church. The petitions are grounded upon the assurance of the word of God, that "the heart of the King is in the hand of the Lord, and that as the rivers of water he turneth it whithersoever he will." To preserve internal tranquillity, to protect us from foreign enemies, and to defend us in the exercise of true religion, is the object of the royal prerogative, for the stability and due regulation of which, it is the duty and interest of every good subject devoutly to pray.

Writers on the English Liturgy have observed, that these Collects are placed immediately after the Commandments, because the King is *Custos utriusque tabulæ*, the conservator, or guardian of both the tables of the law, of religion, and of morals.

**OF THE RUBRIC CONTAINING DIRECTIONS FOR READING
THE COLLECT OF THE DAY *, THE EPISTLE, THE GOSPEL,
AND THE CREED.**

After one of the two Collects for the King, in which we prayed for the external prosperity of the Church, this Rubric directs, that the Collect of the day shall follow, which is commonly a prayer for internal grace; and that immediately after the Collect, the Priest shall read the Epistle, the Gospel, and the Creed.

Before the celebration of the Passover the Jews read the history of their deliverance from Egypt, and the voice of antiquity uniformly proclaims, that at the celebration of the Eucharist, the Christians have always read select portions from the New Testament. The practice is mentioned by JUSTIN MARTYR, and TERTULLIAN. CHERYSOSTOM, AUSTIN, ORIGEN, LEO, and others, delivered Homilies, or Sermons, which still appear among their respective works, upon the portions of Scripture, that in their times were appointed to be read. The Council of *Valence* enacted, that "apostolic writings, and holy Gospels, should be read before the Offertory," that the Catechumens, who were not allowed to participate of the Holy Communion, might have an opportunity of hearing them, before they were ordered to withdraw. Thus likewise in our Office, the Epistle and Gospel are

* On Collects, see vol. i. p. 259.

read before the Offertory, and heard by those that may not communicate.

The portions of Scripture read after the Collect, and before the Gospel, are called *Epistles*, because they are principally taken from the epistolary part of the New Testament. It is remarkable that the reading of the Epistle, should have always preceded the reading of the Gospel. The Epistle appears to have been regarded as a kind of harbinger, or messenger to the Gospel. It was considered as the words of the servant, and the Gospel as the words of the Master, for whom the last, or most honourable place was reserved. Some of the old Ritualists say, "The Epistle denotes the Office performed by the Baptist, who was sent before the face of Christ to prepare his way." Others are of opinion, that "it indicates the first mission of the Apostles, when Christ sent them before his face to every city whither he himself would come." Others assign very different reasons for this practice, but all agree that it is intended to shew peculiar reverence for the Gospel.

During the reading of the Epistle, the people are tacitly enjoined to sit: But when the Gospel is read we are required to stand up, to express our veneration for the words of our Lord, to shew our readiness to execute his Commands, and to denote our determination to follow whithersoever he may call.

This Rubric directs, that "the Priest shall read the Epistle, saying, The Epistle [or the portion of Scripture appointed for the Epistle] is written," &c.

Dr. Nicholls has here remarked, "that the Church of Rome permits the reading of the Epistle to any ecclesiastical person as low as a Sub-deacon; but that our Church in this Rubric does not allow it to be read, but only by a Priest." The remark, however, was inadvertently made: for in our form and manner of ordering Deacons, "the Bishop delivers to every one of them the New Testament," saying, "Take thou authority to read the Gospel in the Church of God," that is, the books of the New Testament; and to read the Epistle in this Office, is one peculiar province of the Deacon, or Priest, that assists the Bishop, Curate, or principal Minister.

The words of the Rubric, which are inclosed within brackets, were added at the last Revisal. They are to be said when either a portion of the Old Testament, of the Gospel, Acts of the Apostles, or of the Revelation is appointed in the place of a passage from an apostolic Epistle.

In ancient Liturgies, and in our first Book of Common Prayer, when the passage to be read out of the Gospel was announced by the Minister, the people, to evince the joy with which they received it, were directed to say, "Glory be to thee, O Lord." Though in all the subsequent editions of our book this direction has been omitted *, yet the practice is very gene-

* And then (after the announcing of the portion for the Gospel) the people all standing up, shall say: *Glory be to thee, O Lord.* At the end of the Gospel the Presbyter shall say: *So endeth the Holy Gospel.* And the people shall answer: *Thanks be to thee, O Lord.* Scottish Liturgy.

rally retained. It was likewise customary in the ancient Church, after the ending of the Gospel, to say, "Thanks be to God for his Holy Gospel;" a practice in some places still continued.

It is observable, that when the Epistle is ended, the Minister is ordered to say, "Here endeth the Epistle *;" and that no direction of this kind is given after the ending of the Gospel. The Rubric does not authorise the Priest to say, "Here endeth the Gospel." It only directs, that after the Gospel is ended, the Creed shall be sung or said. They that are determined to account for every thing, pretend that the omission has this reason for it, that "the Creed is a continuation of the Gospel." But the Creed is no more a continuation of the Gospel, than it is of the Epistle.

With respect to the different portions of the evangelic and apostolic writings which we read, it may be observed in general, that they are so judiciously selected, that it would be difficult to find passages more interesting, or more pertinent to the occasion and the season.

OF THE RUBRICS AFTER THE NICENE CREED.

THE first Rubric directs what things the Priest shall publish, or give notice of to the congregation †. *He shall*

* This direction was given at the last Revision: for what reason is not perhaps discoverable.

† In EDWARD's first book there is no Rubric to this purpose. In his second, and all the books prior to the Review of 1660, the

shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. This part of the Rubric was first inserted to prevent the people's observing such Holidays as had been introduced by popery, and were abrogated by the Reformation. And since the time that things have taken a different turn, it has been wisely retained, to remind those of their duty, who are disposed to observe no Holidays or Fasting-days at all.

The Rubric proceeds, *And then also, that is immediately after the Creed, and before the Sermon (if occasion be) shall notice be given of the Holy Communion.* But another Rubric says, *When the Minister giveth warning for the celebration of the Communion, after the Sermon or Homily ended, he shall read this exhortation following.* Each of these Rubrics, separately taken, is clear and explicit enough; but between the two there is a plain contradiction, which it is impossible to reconcile. The contradiction, I think, can only be accounted for, by ascribing the insertion of the words "after the Sermon, or Homily ended" to accidental inadvertency. Such occasional disagreement it was hardly possible for the Reviewers of 1661 to escape. Principally with a view to accommodate the Presbyterians, they have in the place before us, modelled anew one part of the Rubric, altered another, transposed a third, expunged a

Rubric was, "After the Creed, if there be no Sermon, shall follow one of the Homilies. After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people whether there be any Holidays, or Fasting-days the week following.

fourth,

fourth, and composed a fifth. Now who does not see, that from such successive changes, obscurity, and even in some degree contrariety, must be expected to arise ? From a minute examination however of the alterations made in these two Rubrics, we may probably discover, how the mistake came to be admitted ; and, what is of more importance, we may, in my opinion at least, be enabled to determine, with a sufficient degree of certainty, what was the intention of the Revisers of the Office.

From 1552 till 1661, the three Exhortations had been uniformly read (when all the three were read) at the time of the Communion, between the *Prayer for Christ's Church*, and the address beginning " Ye that do truly and earnestly repent," &c. The Rubric before the *first* * Exhortation was " Then shall follow this Exhortation, at certain times, when the Curate shall see the people negligent to come to the Communion." The Exhortation began, " We be come together at this time to feed at the Lord's Supper, unto which, in God's behalf, I bid you all that are here present, and beseech you, &c." The next Rubric was, " And sometimes shall this (Exhortation) be said also at the discretion of the Curate." This Exhortation is nearly the same with that which now stands first. The Rubric before the third was, *Then shall the Priest say this Exhortation*, " Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the body, &c." These

* Now the *second* ; for the two former Exhortations changed places at the last Review.

Exhortations were read to all the congregation : Then the address, " Ye that do truly and earnestly repent, &c." was said " to them that came to receive the Holy Communion."

Against these Rubrics and Exhortations, the Presbyterian Commissioners at the Savoy Conference *excepted*; " If it be intended that these Exhortations should be read at the Communion, they seem to us to be unseasonable." The Episcopalians *answered*, " the first and third (now the second and third) Exhortations are very seasonable before the Communion, to put men in mind how they ought to be prepared, and in what danger they are to come unprepared; that if they be not duly qualified they may depart, and be better prepared at another time." The Presbyterians *replied*, " Is it not more seasonable, that in so great a business such a warning go a considerable time before? Is there then leisure of self-examination, and making restitution and satisfaction, and going to the Minister for counsel to quiet his conscience, &c. in order to the present Sacrament? We yet desire that these things may be sooner told them."

Agreeably to this request, the *Convocation* that was afterwards held, altered the Rubric before each of the three Exhortations; and ordered in particular, that " the warning for the Holy Communion shall be always given *upon the Sunday, or some Holy-day immediately preceding.*" At the moment when the words, " after the Sermon, or Homily ended," were added, it might be the intention of the Convocation,

tion, that the Exhortation should be read immediately before the Offertory. But in that case, the directions given in the Rubric after the Creed were overlooked; or, what I think more probable, that Rubric itself was not then prepared.

Mr. WHEATLY supposes, that the *intent of the Revisers* was, that the Rubric after the Creed, and the Rubric before the Exhortation should both be complied with; that notice of the Communion should be given after the Creed; and that when there was nothing in the Sermon preparatory to the Communion, the Exhortation should be read after the Sermon was ended. But the words of the Revisers indicate no such intent. Again, according to WHEATLY's own plan, the two Rubrics cannot always be complied with; for if the Sermon be preparatory to the Communion, then the Exhortation is not to be read; and what becomes, in this case, of conformity to the latter Rubric? The truth is, that to endeavour to comply with both the Rubrics is an idle attempt to conform to an undoubted oversight.

The primary object of the Rubric before the Exhortation was to order, that, in compliance with the request of the Presbyterians, notice of the Communion should be given prior to the day of its celebration. It accordingly directs the Exhortation to be read *on the Sunday, or some Holiday immediately preceding*. The words after the Sermon ended might be inadvertently added, it having hitherto been the practice to read the Exhortations after the Sermon.

The first Rubric after the Creed directs, not only
that

that notice of the Communion shall then be given, but likewise that banns of Marriage * shall be then published, and briefs, citations, and excommunications read. It virtually orders, that whatever is proclaimed, or published, shall be done in this part of the service. The instructions given in this Rubric, excepting only what is contained in the first sentence, were now given for the first time. The Convocation unquestionably meant, that these instructions should be regarded; and so far as relates to the *time* of publishing, they have been uniformly attended to by the Clergy.

OF THE SECOND RUBRIC AFTER THE NICENE
CREED.

In treating of the order in which the Scriptures are appointed to be read in the public Service, I have in some degree anticipated what I had to observe on Sermons and Homilies. To that part of the work I therefore refer the Reader, contenting myself with here throwing together a few general remarks on the custom of preaching in the ancient Church.

From the second century at least Sermons were delivered on Sundays, and occasionally on other Holidays. At certain solemn seasons, Sermons were preached every day, and in some Churches, two

* The time of the publication of banns of Marriage has since been altered; but this does not affect the general scope of the argument;

or more Sermons were delivered before the same Assembly. A Presbyter or Priest first spoke the word of Exhortation : he was followed by another, and the President or Bishop concluded ; the last place being always reserved for the most honourable person. In some places likewise they had Sermons twice a day, that is, at two different times of the day ; but this is to be understood only of the larger Churches in great cities ; for in villages and smaller towns Sermons were not frequent.

It would appear, that no Sermons were preached in the country parishes of the Gallican Church till after the beginning of the sixth century. For the second Council of *Vaison* (A.D. 529) enacts, that “ for the edification of all the Churches, and for the advancement of the whole of the people, Presbyters shall have the power of preaching in all parishes, as well as in cities.” After the revival of letters, so late as the era of the English Reformation, no Sermons were preached even at Court, except in Lent, and possibly on some few of the greater Festivals*. In this respect at least, the state of the modern Church is happier than that of the ancient Church. In this Country there are few parishes, in which a Sermon is not preached every Lord’s Day.

The Sermon, or Homily, as it was anciently called, was usually preceded by a recitation of some of the Psalms, and of other portions of the Holy Scriptures, and the greatest part of the public prayers followed

* Heylin’s Hist. of EDWARD VI.

the Sermon. In the earlier ages of the Church, when the Creed was never recited in the public service, the Sermon came immediately after the Gospel, of which it was usually an explication. A Sermon always preceded the celebration of the Lord's Supper; it was generally delivered in the presence of the more perfect of the Catechumens*, and formed a part of the Ante-communion Office. The Sermons were commonly expositions of Scripture; but some were panegyrics on Saints and Martyrs. Some were suited to particular occasions or Festivals; for instance, to the Nativity, Easter, Pentecost, &c. and others were such defences of Christian doctrines against erroneous opinions, as the circumstances of the time seemed to require.

It is in modern times customary for the Minister to stand, and the audience to sit, while he delivers the Sermon; but the ancient general custom was directly the reverse of this: the people stood, and the preacher sat. The early Christian teachers followed the practice of the synagogue. Our Saviour was found in the temple sitting, and disputing with the Doctors; and it is repeatedly noticed in the Gospels that he sat down when he taught, whether it was in the temple, or the synagogue, in the mountain, or out of the ship.

The Homilies mentioned in this Rubric are two books of Discourses or plain Sermons, published by authority, the first in the beginning of the reign of

* Some Sermons, addressed to the faithful only, the Catechumens were not permitted to hear.

Edward VI*. 1547; and the second not before 1562, though it was agreed to in the Convocation in 1562. To this second Book is at present prefixed an admonition to all Ministers ecclesiastical, from which the following extract is copied. "Where it may so chance some one or other chapter of the Old Testament to *fall in order* to be read upon the Sundays, or holidays, which were better to be changed with some other of the New Testament of more edification; it shall be well to spend your time to consider well of such chapters before-hand, whereby your prudence and diligence in your office may appear."

This admonition must, I think, have originally belonged not to the second, but to the first Book of Homilies: and though I can produce no direct proof; I almost dare venture to affirm, that it was added as an appendage to the first Book of Homilies, when it was reprinted and republished by order of Elizabeth, in the former part of the year 1560. That it could not be originally prefixed to the second Book is evident; for agreeably to a clause in Elizabeth's act for uniformity, *proper first Lessons for Sundays* had been provided by Archbishop PARKER and other Commissioners, upwards of two years before the publication of the second Book. This act, authorizing Edward's Liturgy with one alteration, or addition of certain Lessons to be used on every Sunday in the year, received the royal assent, April 29, 1559, and took place

* See p. 28 of Introduction prefixed to the first volume.

CHARLEMAGNE, is reported to have collected and arranged all the Homilies of the most celebrated Fathers on the Gospels throughout the year *.

OF THE OFFERTORY.

By the Offertory is meant that part of the Communion service, in which the offerings, or oblations are made. It is called the Offertory, because it was sung, and is now said, while the people are making their offerings †. The custom of making oblations at the celebration of the Lord's Supper, is sanctioned by the precept of St. Paul †: "On the first day of the week" (when the Sacrament was administered) let every "one lay by him in store as God hath prospered" him §. This practice, instituted by the Apostles, has been continued in the subsequent ages of the Church, from the second century to the present day. JUSTIN MARTYR says, "They that can afford, and are willing to contribute, give of their own

* In the ancient Church the Sermon or Homily was commonly a discourse on the Gospel for the day. Of this practice the Reformed Church of England is little tenacious.

† ISIDORE thinks, that *offertorium* is derived from *fertum*, an heathen oblation. *Opimo vincere fertu*. Pers. It is more probable that *offertorium* came from *offerendo*; while the Offertory was sung by the Choir, the offerings were received by the Priest (*Durantus*). The office of the Offertory is ascribed to GREGORY.

‡ It seems highly probable, that the donations of lands, houses, and money, mentioned in the Acts of the Apostles, were made at the Communion.

§ 1 Cor. xvi. 2.

“ good pleasure whatever they think fit. What is
“ collected is deposited with the President, and he
“ assists orphans, widows, and those that are in want
“ through sickness, or any other cause, and prisoners,
“ and poor travellers *.” TERTULLIAN likewise in his
apology observes, that “ every Christian once a month,
“ or when he is disposed, and able, lays aside a mode-
“ rate portion of his property : and that these pledges
“ of piety are expended in feeding the poor, and bu-
“ rying them, in maintaining the fatherless children,
“ the aged, and the shipwrecked ; and those that are
“ condemned to mines, imprisonment, or banishment,
“ for the sake of Christ.” CYPRIAN in his treatise on
alms and good works, thus stigmatizes those that par-
took of the Communion, without making the accus-
tomed oblation. “ You are rich, and in flourishing
“ circumstances ; and can you imagine that you cele-
“ brate the Lord’s Supper, when you have no regard
“ whatever to the *Corban* ; you, who approach the
“ Lord’s table without making any oblation ; you, who
“ partake of the oblation, which the poor man has
“ offered, &c.” AMBROSE lays it down as a rule,
“ that it is the duty of a Christian to offer, and to
“ communicate every Lord’s Day † :” and AUGUSTINE
follows the reasoning of CYPRIAN. He exhorts the
people “ to offer oblations, which are to be conse-
“ crated upon the altar,” and remarks, that “ the
“ man should blush, who is able to offer, and yet par-
“ takes of the offering of another.”

* Apol. 2.

† Serm. xxxiv.

From the words of CYPRIAN and AUSTIN, it is evident, that in the African Church as much bread and wine as were necessary for the occasion, were taken from the offerings made by the people: for they did not then offer money only, but likewise corn, bread, wine, oil, &c. with vestments for the Clergy, utensils for the altar, and ornaments for the Church. Among the early Christians, the oblations were so considerable, that they were found adequate to the following purposes, to which they were appropriated: 1. The maintenance of the Bishop and Clergy: 2. The support of the Church, and the provision of whatever was necessary for the decent solemnization of divine worship: And 3. The relief of all the poor.

OF THE SENTENCES TO BE SAID AT THE OFFERTORY,
AND OF THE RUBRICS FOLLOWING.

Of these twenty sentences, the first sixteen, which are taken from the New Testament, stand in the very order in which these Scriptures are arranged. The Minister is to read one, or more, as he thinks most convenient: that is, in the words of Edward's first Book "according to the length, or shortness of the
" time that the people be offering."

" Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose; and reverently bring it to the Priest, who
" shall

“ shall humbly present and place it upon the holy
“ table.” (*Rubric.*)

In the former books the Rubric immediately preceding the Sentences, was “ After such Sermon;
“ Homily, or Exhortation, the Curate shall declare
“ unto the people, whether there be any Holi-
“ days, or fasting days the week following, and
“ earnestly exhort them to remember the poor,
“ saying one or more of these sentences following,
“ as he thinketh most convenient by his discretion.”
The Rubric that followed the Sentences, was “ Then
“ shall the Church-wardens, or some other by them
“ appointed, gather the devotion of the people,
“ and put the same into the poor man’s box*.”

From

* The poor man’s box, or the chest for alms, was first ordered to be set up in Churches by EDWARD’S injunctions of 1547, “ to the intent that the parishioners should put into it their alms
“ for their poor neighbours. And the Parson shall diligently
“ from time to time, and specially when men make their testaments, call upon, exhort, and move their neighbours, to confer and give, as they may well spare, to the said chest; declaring unto them, whereas heretofore they have been diligent
“ to bestow much substance otherwise than God commanded
“ upon pardons, pilgrimages, trentals, decking of images, offering of candles, giving to friars, and upon other like blind
“ devotions, they ought at this time to be much more ready to
“ help the poor and needy, knowing that to relieve the poor
“ is a true worshipping of God: and also whatsoever is given
“ for their comfort, is given to Christ himself, and so is accepted
“ of him, that he will mercifully reward the same with everlasting life.”

And among the Articles of Enquiry at the King’s visitation by
.. VOL. II. O CRANMER,

From this box the poor of every parish were in a great measure supported, from the abolition of the religious houses, till their compulsory maintenance came to be established by law *.

“ And

CRANMER, A. D. 1548, we find these items: “ Whether they
“ have provided, and have a strong chest for the poor men’s
“ box, and set and fastened the same near to the high altar.
“ And whether they have diligently called upon, and exhorted
“ and moved their parishioners, and specially when they make
“ their testaments, to give to the said poor man’s box, and to
“ bestow that upon the poor chest, which they were wont to
“ bestow upon pardons, pilgrimages, trentals, masses satisfac-
“ tory, decking of images, offering of candles, giving to friars,
“ and upon other like blind devotions.”

* The investigation of the progressive steps by which the compulsory maintenance of the poor was introduced into England, is curious and interesting. I abridge from *Burn* the following particulars: At the beginning of the reign of Henry VIII. the poor had been refrained from wandering abroad, *but allowed to beg within their own districts*. By 22 HEN. VIII. Justices might *licence* the poor to beg within their respective divisions. By 27 HEN. VIII. the Church-wardens were to make collections for the poor on Sundays, and the Minister was to take all opportunities to stir up the people to be liberal, that none might be compelled to beg. The parishes, &c. were to sustain their poor by *voluntary alms, under a penalty*. By 1 EDW. VI. houses were to be provided for the poor by the devotion of good people, and *materials* to set them to *work*. The Minister was to exhort the people every Sunday to contribute liberally. By 5 and 6 EDW. VI. collectors were, on a certain Sunday, to take down in writing, *what every one was willing to give weekly for the ensuing year*. They that refused to give were to be exhorted by the Minister; and if any continued obstinate, he was to be reported to the Bishop, who, if milder measures failed, might bind him over to appear.

“ And when there is a Communion, the Priest shall then (i. e. after presenting the bason with the alms) place upon the table so much bread and wine, as he shall think sufficient.”—This Rubric was added at the last Review in 1661; and at the same time was inserted in the prayer following, an expression adapted to the particular action here enjoined, the words *and oblations*, being intended, as I conceive, more immediately to refer to the bread and wine, and the new order about placing them upon the table*. In the ancient Church this act was performed with great solemnity; and though there be something improper in the prayers appointed by the Missals, to be said at

appear before the Justices in Sessions: and they might assess him what they thought reasonable. By 14 ELIZ. powers were first given to Justices to make a general assessment.

* If the alms only were meant, there was no adequate reason for the addition of the words *and oblations*; for on this supposition nothing more is expressed than was fully and clearly expressed before. Again, does not the disjunctive *or*, in the marginal Rubric imply, a distinction between *alms* and *oblations*? COLLIER, the learned Non-juror, who was a staunch advocate for the restoration of the *obligatory prayer* to the form and situation in which it stood in the first Book, maintains, that “ the word *oblations* in this prayer means no more than the offering of the *unconsecrated* bread and wine: but the *Eucharistic oblation*,” he says, “ is the offering of the *consecrated* elements, the sacramental body and blood of our Saviour in memory of his Sacrifice and Passion.” The *obligatory Prayer* in our first Book the Reader will find in the Appendix at the end of the Consecration Prayer. It begins “ *Wherefore, O Lord—according to the Institution.*”

the offering of the bread and wine, and no form of prayer is prescribed by our Church, yet the action itself is not to be neglected. The order that the Priest, and no other shall place the bread and wine upon the table, and that he shall *then* do it, is positive; and it is, ordinarily speaking, capable of being complied with by every person, who has the honour to stand ministering at the Lord's table. This ancient practice was enjoined by a Rubric in Edward's first Book, and it is not here necessary to enquire, why it was omitted in the second. The Rubric may be seen in the Communion Office of Edward's first Book, which is annexed to this account of our present Office.

THE PRAYER FOR CHRIST'S CHURCH.

After the Offertory is said, and the oblations of bread and wine, with the alms for the poor are placed upon the table, the Minister addresses this Exhortation to the people: *Let us pray for the whole state of Christ's Church militant here in earth.* The latter part of this sentence is wanting in Edward's first Book. The words *militant here in earth*, designed expressly to exclude prayer for the dead, were inserted in the second Book, in which that part of this prayer which contained intercession for the dead, was expunged. It was the intention of the Divines who made this alteration, to denote that prayers are not to be offered up for the dead, whose spiritual warfare is already accomplished; but for
those

those only who are yet "fighting the good fight of "faith," and are consequently in a capacity of needing our prayers.

Alms and oblations give efficacy to prayer. They are the wings on which it mounts more rapidly to Heaven. In *the prayer for Christ's Church*, we shew that our charity extends whither our alms cannot reach: we recommend all mankind to the mercy of him, who is able to relieve all, and of whose bounty all have need. And can we at any time more effectually plead with God, than when we commemorate the sacrifice of the death of Christ, the symbols of which are now placed upon the altar? This Sacrament has been styled the *grand Intercession*, and we most efficaciously intercede for all the world, by the memorial of that "one Oblation once offered," which obtained forgiveness for all, and by virtue of which, our Mediator in Heaven still intercedes for all.

Prayers to the same effect were offered in the primitive Church at the celebration of the Eucharist, and occur in ancient, and modern Liturgies; but a form of superior, or even equal excellence to this, is no where to be found*. It is composed upon the principles laid down by St. Paul, in his exhortation to Timothy, and accordingly consists of prayers, supplications, and intercessions for the

* A similar one, but inferior in point of composition, occurs in the Liturgy ascribed to CHRYSOSTOM, a little before the consecration.

whole Catholic Church; beseeching God to inspire it with the spirit of truth and concord, and that the individual members may live together in unity and charity. It then prays more distinctly for the different orders of which the Church is composed: first, for the higher estates; secondly, for the clergy; and lastly for the people; that they may all with sincerity and fidelity, discharge the duties allotted to their respective stations. The conclusion contains a thanksgiving for the deceased members of the Church*, with a petition that the living may follow their good examples, and be finally partakers of the same inheritance of everlasting life and glory.

• THE EXHORTATIONS BEFORE THE COMMUNION.

Of these two Exhortations, one is to be read on the Sunday, or some holiday preceding the day of the Communion. The notice is given a few days before its celebration, that the people may be acquainted with the time, and have an opportunity of coming duly prepared. The former Exhortation is more generally used. The latter, which contains a more special invitation, is directed to be read only "when

* From 1552 to 1661 there was no thanksgiving. The clause *And we also bless, &c.* was added after the Restoration. The form of Thanksgiving in the Book of 1549 may be seen in the Appendix, which I mean to subjoin to the Elucidation of the Communion. See Introduction, page 79.

“ the Minister shall see the people negligent in
“ coming to the Lord’s table.”

**II. THE MORE IMMEDIATE AND SPECIAL PREPARATION
FOR THE HOLY COMMUNION.**

THE EXHORTATION AT THE COMMUNION.

CHRYSOSTOM informs us, that in the Greek Church, when the Communicants were conveniently placed, “ the Priest standing in a conspicuous station, and “ stretching forth his hand, and lifting up his voice “ in the midst of profound silence, invited some “ (that is, those that were worthy), and forbad others “ (the unworthy) to approach.” In this Exhortation the Minister excites us to two general duties, self-examination and thanksgiving. He states the benefits of receiving the Sacrament worthily, and the danger of receiving it unworthily. He enforces the duties of true repentance, lively faith, complete reformation, and perfect charity, in order to our becoming meet partakers of these holy mysteries. He insists, above all things, on the necessity of thanksgiving to God for the Redemption of the world by the Death and Passion of our Saviour Christ. Thanksgiving is a principal part of the *eucharistic* banquet, and the concluding paragraphs of the Exhortation furnish us with various considerations, on which our gratitude may expatiate.

OF THE IMMEDIATE INVITATION.

The Rubric before this Invitation is, *Then shall the Priest say to them that come to receive the Holy Communion*; and thus it stood from 1549 to 1661. During this period, the three preceding Exhortations were, or might be read to the whole congregation, but not to the communicants alone, after others had withdrawn. This Invitation was addressed to those only who came to receive the Communion. When in 1662, the two former Exhortations were appointed to be read *on some Sunday, or Holiday before*, and to the third was prefixed this Rubric: "At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation;" it became in some degree improper to retain here the words *to them that come to receive the Holy Communion*. *Then shall the Priest say*, was all the Rubric that was necessary.

This Invitation consists of three parts; the qualifications required in those that are invited; the Invitation itself; and a direction to make their confession to Almighty God.

Invitations similar to this are mentioned in the writings of the Fathers, and found in ancient Liturgies. PSEUDO-DIONYSIUS, describing the manner in which this sacred rite was administered, informs us, that the Priest said, "Come, my brethren, to this Holy Communion." CHRYSOSTOM says, "We do
" not

“ not exhort men to destroy themselves by rash approaches, but to come with fear, and purity of heart :” The *Constitutions* say, “ coming in order “ with reverence, and godly fear ;” and the *Liturgies*, “ approach with faith and fear.”

While the words “ draw near with faith ” are repeating, I have heard it asserted, that it would be a significant and expressive act, for the communicants to approach towards the Lord’s table, and at the Confession to place themselves on their knees at the rails of the chancel. This, however, can be done only by a small part of the communicants, except they be very few in number. The expression is therefore to be taken rather in a spiritual, than in a literal sense, as the words *with faith* seem to determine. The same remark will extend to the words “ lift up your hearts,” which are not meant to require elevation of the body, but exaltation of the spirit towards God. As the part, however, which immediately follows, is an act of thanksgiving, it might have been proper for the communicants to stand, had not kneeling been directed by a Rubric.

ON THE RUBRIC BEFORE THE CONFESSION.

Till the Restoration the Rubric here stood thus :
“ Then shall this general Confession be made in the
“ name of all those that are minded to receive the
“ Holy Communion, either by one of them, or else
“ by one of the Ministers, or by the Priest himself,
“ all kneeling humbly on their knees.” Does it not
hence

hence appear that the Confession was made by one only in the name of all? At the Savoy conference, the Presbyterians requested, that it might be made by the Minister only, but at the Revisal that followed, the Rubric was changed into its present form. It now requires that every person present join in the Confession; that, in the words of BASIL, "every one make confession of his own sins with his own lips."

During the whole time of the Priest's officiating at the Communion he is directed to kneel only thrice, at this Confession, at the Collect before the prayer for Consecration, and at the act of receiving. In every other part of the Office he is to stand. This was the practice of the ancient Church; and the attitude was probably borrowed from the service of the Temple, where the legal sacrifices were offered by the Priest standing. Between the legal and evangelical sacrifice, there is the same correspondence that exists between the shadow and the substance. The Christian Priest offers up the incense of prayers, praises, and alms; the oblation of ourselves, our souls, and bodies; and the memorial of the sacrifice of the Lamb slain from the foundation of the world. At the Confession, and the Collect before the prayer of Consecration, which form no part of these oblations, he kneels. In the former he confesses his own sins, as well as the sins of the people; and in the latter he acknowledges his and their unworthiness to approach the Lord's table. He receives the Communion kneeling, because that is the posture prescribed

scribed by the Church of England to all that communicate *. At every part of the Service, even when the Collect before the Epistle is read, it was, as I conceive, the intention of the Church of England that the Priest should stand,

OF THE CONFESSION AND ABSOLUTION.

Of Confession, and more especially of Absolution, I have already in the former volume given an account sufficiently minute, to which I therefore beg leave to refer. I have at present only to observe, that these two forms, considered as compositions, are equally excellent with those appointed for Morning and Evening Prayer †; and that at the celebration of the Eucharist in the primitive Church, confession

* See Introduction, page 60, on standing and kneeling.

† The Confession used in the Communion was composed by the Reformers. In the Missal of Sarum it was, "Confitemini Domino, quoniam bonus: Confiteor Deo, Beatæ Mariæ, omnibus sanctis, et vobis; quia peccavi nimis cogitatione, locutione, et opere; meâ culpâ; Precor Sanctam Mariam, omnes Sanctos, et vos, orare pro me." The Absolution, which is a benedictory prayer, immediately followed in these words, "Misereatur tui Omnipotens Deus, dimittat tibi peccata tua, liberet te ab omni malo, conservet et confirmet in omni opere bono, et perducât te ad vitam æternam." This benediction occurs in the Penitentiary of EGBERT, Archbishop of York, about A. D. 730, and is said to have been composed by either Pope PONTIAN, or DAMASUS. Though it is the form generally found in the more ancient Missals of the Roman and other Churches, yet I do not know that it has been so scrupulously retained in any modern Liturgy as in that of the Church

fession of sins, with prayer for mercy and forgiveness, always preceded the consecration of the elements.

OF THE FOUR SENTENCES FROM SCRIPTURE.

Repentance and contrition for former offences, with stedfast purposes of amendment of life, are not alone sufficient to make us worthy partakers of the Holy Communion. To approach the Lord's table with comfort, and to receive all the benefits of this Sacrament, it is requisite that we should have a lively faith in God's mercy, and a mind undisturbed by either doubt or fear.

The Church has therefore subjoined these Sentences, and appointed them to be read immediately after the Absolution is pronounced. The general promises of "mercy and forgiveness" made in the Absolution "to all them that with hearty repentance and "true faith, turn unto Almighty God," are here confirmed by the express declarations of our Lord himself, and of two of his Apostles: and if we do

of England. With the old precatory form, which is literally translated, we have incorporated an introductory sentence, declaratory of the evangelical promise of pardon and forgiveness.

The form that is now generally used among the Romanists will be found quoted when I come to treat more particularly on the subject of Abolition, as I propose doing in the latter pages of this volume. To this their Missals add, "Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus." In the Missal of Sarum, "Absolutionem et remissionem omnium peccatorum vestrorum, ac spatium veræ et fructuosæ poenitentiae, gratiam et consolationem Sancti Spiritus tribuat vobis, &c."

not

not doubt the divine word, we must confide in these promises of mercy. The Missals of Sarum and of York had likewise Sentences ; but they were commonly taken from passages of the Old Testament, and had little relation to the Redeemer, through whose merits alone pardon of sin is obtained.

OF THE PREFACE, OR LAUDS.

This part of the Office liturgical Writers have styled the *Preface*, from its being employed in ancient Liturgies, and more modern Missals as an introduction to the Canon of the Mass : and I retain the term, because in our Liturgy likewise, this part of the Office is immediately preparatory to the act of celebrating the Holy Communion.

This Sacrament is a feast of joy and thanksgiving. The Apostles partook of it “ with gladness of heart, “ praising God.” It was accompanied with Psalms, Hymns, and spiritual Songs, the praises of God, as AMBROSE has observed, constituting a great part of this Office. On days of fasting and humiliation, the primitive Christians did not communicate, and for this reason : they thought grief and tears unsuitable to the joy and gladness, which became those that partook of this heavenly banquet. Indeed praise and thanksgiving have always been considered as such an essential part of this Office, that the Office itself has been very generally denominated the *Eucharist*, that is, the sacrifice of thanksgiving and praise.

That we may celebrate this mystery with greater

joy, and offer up our thanks with more ardent devotion, let us recollect that the part of the Office chosen by our Church for the performance of these acts of praise and gratitude, is more proper than any other that could have been selected. We have confessed our sins, are loosed from their bonds, and have turned again unto the Lord. By the assurances of pardon just read to us from the Gospel, our faith is invigorated, and our hopes elevated; and we are approaching to the banquet of the most blessed body and blood of Christ. Now therefore, the Priest in the Responses, admonishes us to raise our hearts to heaven, and to praise God: In the proper Prefaces he assigns reasons for this duty; and in the *trisagion* joins with us in the performance of it.

The versicles and the *trisagion* were so anciently, and so universally, and with such little variation admitted into the Liturgies of both the Eastern, and Western Churches, that some have concluded them to be forms received from the Apostles themselves. However this may be, those parts of the Service are entitled to our admiration, by their own intrinsic excellence, by that genuine spirit of Christian piety which they breathe, not less than by their high antiquity, and general reception.

By the Greek and Latin Fathers, these four Versicles are called *lift up your hearts*, from the introductory words. CYRIL, CYPRIAN, CHRYSOSTOM, and AUSTIN, expound this first Versicle, as a seasonable admonition to dismiss all worldly thoughts, and to fix our minds upon the divine mercies, and the mys-
teries

teries we are now celebrating. CYRIL says, "The
" Priest exclaims, *lift up your hearts*. At that
" tremendous hour," he adds, "it is necessary to
" elevate the heart to God, and not to depress it to
" earth and earthly pursuits. The Priest therefore
" directs, that all secular care and solicitude about
" domestic concerns be dismissed, and the heart de-
" voted to him who loves mankind. You then re-
" plied," continues CYRIL, "*We lift them up unto*
" *the Lord*, thus professing your assent. Let none
" be so inconsistent as to say with his mouth, *we lift*
" *them up unto the Lord*, while his mind is occu-
" pied with the cares of this life. We ought indeed
" at all times to be mindful of God; but if human
" infirmity render this impossible, we must exert our
" most strenuous endeavours to be so at that hour."
" The Priest," as Cyprian remarks, "predisposes
" the minds of the brethren, by saying, *lift up your*
" *hearts*, that while the people answer, *we lift them*
" *up unto the Lord*, they may be admonished that
" they ought to think of nothing but the Lord." It
is the caution of CHRYSOSTOM, "Take heed, ye, that
" in the time of the sacred mysteries are thinking or
" talking of vanity. O man, what art thou doing?
" Didst not thou make a promise to the Priest, when
" he said *lift your mind and heart*, and didst thou
" not reply, *We lift them up unto the Lord*?"
AUSTIN calls "the hearts of good men a kind of
" Heaven; because they are daily directed to Heaven,
" when the Priest says *lift up your hearts*. They
" therefore safely answer, *We lift them up unto the*
" *Lord* ;.

“ *Lord*; for where our treasure is, there will our heart be also.”

The hearts of the communicants being thus lifted up to heaven, and fixed upon the contemplation of the glory and goodness of God, are in a proper frame to celebrate his praise. The Priest therefore improves the opportunity, and in the words of primitive antiquity, exhorts them to join with him in the duty of thanksgiving, for the promises of pardon, for the grace whereby they are enabled to devote their hearts to Heaven, and for the benefits of which they are going to partake at the Supper of the Lord: To the Minister's invitation, *Let us give thanks to our Lord God*, the people answer, *It is meet and right so to do*. On this part of the Versicles likewise, I quote the words of CYRIL. “ Then (that is, after the preceding Response of the people) the Priest says, *let us give thanks to the Lord*. And we are certainly bound to give him thanks for having admitted to so great a favour us, who were so unworthy; for having reconciled us, who were his enemies; and for having vouchsafed to us the spirit of adoption. You then said,” continues CYRIL, *it is meet and right*; for when we give thanks to God, we do a deed that is meet and right. But he, not doing what was right, but beyond what was right, condescended to confer on us these great benefits and blessings.”

In the Latin Church these Versicles were likewise called *contestatio*; because the people by their Responses gave their attestation, or testimony of their complying

complying with the Minister's Exhortation, declaring, that their hearts were lifted up to Heaven, and that it is meet and right to praise the Lord.

After this the Priest proceeded with the *Eucharist*, or great Thanksgiving to God, for all his mercies. Our Church directs him to turn from addressing the people to the Lord's table, and in the words of antiquity to say, "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, everlasting God." Thus in the primitive Church, "the Priest did not give thanks alone; but having received the suffrages of the people, and collected their confession, that it was meet and right, he then began the *Eucharist*, or the sacrifice of praise." Of this great thanksgiving one part was

THE HYMN, CALLED TRISAGION.

The Hymn is called *Trisagion*, or thrice holy, because the word holy is repeated in it three times. CYRIL in his fifth *Mystagogic Catechesis*, specifies the substance of the Thanksgiving, which was employed in the primitive Church. "After this (after we have said let us give thanks to the Lord, and it is meet and right so to do) we make mention of the heavens, the earth, and the sea, the sun, the moon, and the stars, and every creature rational and irrational, visible and invisible, angels, archangels, hosts, dominions, principalities, powers, thrones,

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“ thrones, and the cherubim covering their faces,
 “ saying with David, magnify the Lord with me.
 “ We also make mention of the Cherubim and Se-
 “ raphim, which Isaiah in the Holy Spirit saw stand-
 “ ing round the throne of God, and saying, *Holy,*
 “ *Holy, Holy Lord God of Hosts.* This seraphic
 “ confession we recite, joining in the melody of the
 “ armies of Heaven. By these spiritual Hymns we
 “ sanctify ourselves; and we beseech our gracious
 “ God to send down his Holy Spirit upon the ele-
 “ ments, and to make the bread the Body of Christ,
 “ and the wine the Blood of Christ.”

CHRYSOSTOM likewise frequently takes occasion to
 notice the use of this Hymn at the Communion.
 “ Heretofore,” he says, “ this Hymn was sung only
 “ in Heaven; but after the Lord vouchsafed to ap-
 “ pear upon earth, he brought this melody to us
 “ also. Therefore the Bishop, when he stands at
 “ the holy table to present our rational service and
 “ unbloody sacrifice, does not simply call upon us
 “ to join in this glorification, but first naming the
 “ Seraphim and Cherubim, he exhorts us all to send
 “ up these tremendous words; and withdrawing our
 “ minds from earth, by intimating with what com-
 “ pany we make a choir, he cries out to every man,
 “ and says as it were, Thou singest with the Sera-
 “ phim: stand together with the Seraphim; stretch
 “ forth thy wings with them; with them fly round
 “ the heavenly throne.”

In his Homily upon the Martyrs, he says, “ They
 “ are now joining in the mystical songs of the hea-
 “ venly

“venly choir. Whilst they were in the body, when-
“ever they communicated in the sacred mysteries,
“they made part of the choir, singing with the
“Cherubim the thrice holy (τρισάγιον) Hymn, Holy,
“holy, holy; as all ye, that are initiated in the sa-
“cred mysteries well know: much more do they
“now, being joined with them, whose partners they
“were in the earthly choir, partake with greater
“freedom in those solemn blessings and glorifica-
“tions of God in Heaven above.”

It was an opinion generally received by the early Christians, that Angels were present at religious assemblies, and more especially at the celebration of the Eucharist. **CHRYSOSTOM** says, “Consider, O
“man, near whom thou standest in these dread-
“ful mysteries; with whom thou art going to wor-
“ship God, with the Cherubim, Seraphim, and
“all the powers of Heaven.” This observation affords us one reason, why this Hymn was always repeated at the Communion from the very earliest times*.

OF THE PROPER PREFACES.

From the decay of devotion, and the want of discipline, the use of daily and weekly Communions, has for many centuries been generally discontinued. **CHRYSOSTOM** complains, that in his time the people

* It is found in the Liturgies ascribed to St. *James*, St. *Mark*, *BASIL*, and *CHRYSOSTOM*. See also *Apost. Const.* lib. viii. c. 16.

confined their communicating to the greater festivals of the Church. As the Church, at the celebration of the Eucharist, gave thanks for all mercies and blessings, so it peculiarly praised God for the mercy commemorated upon the festival, on which the Communion was celebrated. Hence is derived the origin of these proper or particular Prefaces, with the custom of adding them to the general Preface. At what period particular Prefaces were introduced, or who was the first author of them, WALAFRIDUS STRABO confesses he had not been able to discover. That they are of great antiquity is evident from their being mentioned by writers of the fourth century *. The practice of making at the thanksgiving in the Communion a special mention of the mercy commemorated upon the festival, seemed so reasonable to our Reformers, that they retained the proper Prefaces for Christmas, Easter, Ascension-day, Whit-Sunday, and Trinity Sunday. Some of these, however, they altered very materially, as will appear by comparing our proper Preface for Christmas day with the following Preface for the same day, taken from the Missal. "Quia per incarnati Verbi mysterium, nova
 " mentis nostræ oculis lux tuæ claritatis infulsit, ut,
 " dum visibiliter Deum cognoscimus, per hunc in
 " invisibilium amorem rapiamur. Et ideo cum an-
 " gelis," &c. That for Easter is a little enlarged; and that for Pentecost considerably enlarged and altered. In the Missal the latter is "Per Christum

* See DURANTUS de Rit. lib. ii. cap. 30.

" Dominum

" Dominum nostrum, qui ascendens super omnes
" cœlos, sedensque ad dexteram tuam, promissum
" Spiritum sanctum hodierna die in filios adoptionis
" effudit. Quapropter profusis gaudiis totus in orbe
" terrarum mundus exultat. Sed et angelicæ potes-
" tates," &c.

Pope PELAGIUS enumerates nine proper Prefaces, which in his time* were used by the Church. One for Low Sunday, another for the Ascension, a third for Whit-Sunday, a fourth for Christmas Day, a fifth for the appearance of the Lord, now styled the Epiphany, a sixth for the Apostles, a seventh for the Holy Trinity, an eighth for the Cross, and a ninth for the quadragesimal fast. These, says PELAGIUS, the Roman Church observes and commands to be observed. Pope URBAN II †. in the celebrated Council of Placentia, added a tenth relating to the Virgin Mary. ‡ Besides these there is a common Preface to be said on such days as have no proper Preface appointed for them. On this head I have only further to observe, that out of the ten proper Prefaces, that appear in the Missals, our Reformers retained those five, that were appointed for the five principal festivals of the year §.

* A. D. 580.

† A. D. 1095.

‡ See Bona, p. 417. See also Bona, p. 416. He questions the genuineness of the Ep. of Pelagius.

§ Good Friday has no proper Preface, and I presume for this reason: The whole Office is a commemoration " of the sacrifice of the death of Christ, and of the benefits we receive thereby."

When

When the Communion is administered, these Prefaces are to be repeated for seven days after the festivals themselves, except the Preface for Whit-Sunday, which is to be said for only six days after; because the seventh day after it, Trinity Sunday, has an appropriate Preface: and that Preface is to be said on Trinity Sunday only.

In this regulation, as well as in other instances, the Church of England adheres very strictly to the practice of the ancient Christian Church, in which the high festivals had what is termed Octaves. An Octave is either the eighth day after the festival, or the whole eight days after the festival, reckoning the festival itself the first day. The primitive Christians observed the eighth day after their principal feasts with great solemnity; and upon every day between the feast and the Octave, as well as on the Octave itself, they repeated some part of the service, which was performed upon the festival. This practice was probably borrowed from the Jews, who observed some of their festivals for seven, and the feast of Tabernacles for eight days *.

III. THE CELEBRATION, OR THE CONSECRATION AND ADMINISTRATION OF THE ELEMENTS.

OF THE ADDRESS OR PRAYER BEFORE CONSECRATION.

This Address, the Priest kneeling down at the Lord's table, offers up in the name of all them

* Levit. xxiii, 36.

that

that shall receive the Communion. In ancient Liturgies we meet with Prayers resembling this. Thus in the Liturgy ascribed to James, "We come to this "divine mystery, unworthy indeed, but relying on "thy goodness." And again, "we trust not in our "own righteousness, but in thy mercy." But in no form extant, can the humble and devout Christian so fully, as in this, express his sense of his own unworthiness, and pray the gracious Father of all mankind, to have compassion upon his infirmities, to relieve his necessities, and to fulfil his desires.

OF THE PRAYER OF CONSECRATION.

The form of Consecration in the ancient Church was a repetition of the history of the institution, together with prayer to God, that he would sanctify the elements of bread and wine by his Holy Spirit, and make them to become the Body and Blood of Christ, not by altering their nature and substance, but their qualities and powers; and by exalting them from simple elements of bread and wine, to become types and symbols of the Body and Blood of Christ, and efficacious instruments of conveying to worthy receivers all the benefits of his death and passion. The following form is taken from the Constitutions. "We therefore in commemoration of "these things, which he suffered for us, give thanks "to thee, Almighty God, not as thou deservest and "as is our duty, but as far as we are able, so fulfilling his command. For in the same night that "he

“ he was betrayed, he took bread in his holy and
“ immaculate hands, and looking up to thee his God
“ and Father, he brake it, and gave it to his Dis-
“ ciples, saying, This is the mystery of the New
“ Testament; Take of it, and eat it; This is my
“ Body, which is broken for many for the remission
“ of sins. Likewise he mixed a cup of wine and
“ water, and sanctifying it, he gave it unto them,
“ saying, Drink ye all of this : For this is my Blood,
“ which is shed for many for the Remission of sins,
“ This do in remembrance of me. For as often as
“ ye eat this bread, and drink this cup, ye do shew
“ forth my Death, till I come. We therefore being
“ mindful of his Passion, and Death, and Resurrec-
“ tion from the dead, and his return into Heaven ;
“ and also of his second coming, when he shall return
“ with Glory and Power to judge the quick and
“ dead, and to render to every man according to his
“ works, do offer unto Thee, our King and God,
“ this bread and this cup, according to his appoint-
“ ment, giving thanks to Thee by him, for that
“ thou dost vouchsafe to let us stand before Thee,
“ and minister unto Thee ; and we beseech Thee
“ to look propitiously upon these gifts here set be-
“ fore Thee, our God, who hast need of nothing,
“ and to accept them favourably to the honour of thy
“ Christ, and to send thy Holy Spirit upon this Sa-
“ crifice, who is the witness of the suffering of our
“ Lord Jesus, that it may make this bread the Body
“ of thy Christ, and this cup the Blood of thy Christ ;
“ that they who partake of it, may be confirmed in
“ God-

“ Godliness, and obtain remission of sins, may be
“ delivered from the devil and his deceits, may be
“ filled with the Holy Ghost, and be made worthy
“ of Christ, and obtain eternal life, Thou being re-
“ conciled to them, O Lord Almighty.”

In this form, the Consecration is evidently made by repeating the history of the institution and by prayer. In all things relating to the Consecration of the elements, we find the practice of the Ancients agreeing with the preceding order prescribed by the Constitutions: and to this order our form of consecration corresponds. We introduce the words employed at the institution, by a prayer, that “ we receiving these thy creatures of bread and wine according to thy Son, our Saviour Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread,” &c. Whether prayer and supplication alone, as some think, or the bare repetition of the words “ This is my body,” as the Romanists maintain, be the instrumental cause and means of the sanctification of the elements, it is not necessary here to enquire. The propriety and validity of our form of Consecration cannot be questioned; for to the words of the original institution we prefix prayer and invocation*.

Dr.

* In some copies of the Prayer of Consecration we find the words, “ his own oblation of himself,” incorrectly printed for “ his one oblation of himself.” “ One oblation” is the reading in both of EDWARD’S Books, and in all the old Books, as well

Dr. NICHOLLS has in a very long note attempted to prove, that this form of Consecration should be said by the Minister upon his knees. But here the learned Doctor evidently mistook the intention of the Church. On this subject I refer the Reader to the observations made on the Rubric before the Confession.

The first marginal direction in this prayer is, "Here the Priest shall take the paten into his hands." The paten is the plate on which the bread is laid *; and COLUMELLA speaks of patens, and of broad wide vessels like patens. The first Christians, who were generally of the lower orders, and often in a state of persecution, commonly used patens made of wood, or of twisted osiers. JEROM, in his censure of a rich man for his parsimony, says "None

well as those of 1662, and of the sealed Books. The words refer to Heb. ix. 26 and 28, and to Heb. x. 10 and 12. Mr. WHEATLY has said, that "Dr. NICHOLLS gives it us *own* oblation in his edition, which he says he corrected from a sealed book;" and this I know has induced some Clergymen to read *own* instead of *one*, even when *one* was printed in the Books before them. WHEATLY, I suspect, fell into this mistake by not distinguishing between NICHOLLS' smaller work, in which he followed an incorrect copy, from his folio volume published afterward, the text of which was "amended according to the sealed Books," and has *one oblation once offered*. Much as I disapprove of many of the proposals made by the authors of *Free and Candid Disquisitions*, relating to the Church of England, yet I join in "their humble request, that both the Bible and the Book of Common Prayer may always be correctly printed."

* Patena, seu patina, est vasis genus a patendo dictum. ISIDORE.

" is

* is richer than he; yet he carries the Lord's Body "in a common wicker plate, and his Blood in a cup "made of glass." Pope ZEPHERINUS * ordered, that at the Sacrament, glass patens should be used.

The chalice (calix) is the cup which contains the sacramental wine. ZEPHERINUS, mentioned above, ordered that it should be made of glass and not of wood, as it had been to his time. TERTULLIAN and JEROM mention glass chalices, which the latter observes, were liable to be broken †. Upon the glass chalice, in the beginning of the third century, was painted a figure of the good shepherd, carrying a lamb upon his shoulders. This alluded to Christ. To the Church which CONSTANTINE built at Rome, he gave a silver paten weighing 20lb. and twenty silver chalices weighing 3lb. each. ADRIAN gave to St. Peter's at Rome, a paten and chalice of pure gold, weighing together 24lb. After the government became Christian, the splendid decorations of the altars excited the envy of the Heathens. The Quæstor Felix, observing the magnificence of the sacred vessels, made by order of CONSTANTINE, cried out "See "in what sort of vessels the Son of Mary is minister-
"ed to ‡." The Council of Rhemes, held under CHARLEMAGNE, decreed, that chalices should not be made of glass on account of its brittleness, nor of wood on account of its porosity, which imbibed the

* A. D. 200.

† It was probably a glass chalice, which the enemies of ATHANASIUS, accused him of having broken in a passion. Athan. Apol. 2.

‡ THEOD. Lib. iii. cap. xii.

Sacrament, nor of brass on account of its foul smell, nor of copper because it rusts, but only of gold, of silver, or of tin. But vessels of gold seem to have been in common use before this Council, for in the eighteenth Canon of the Council of *Tribur* *, there is the following passage. "Golden Priests formerly used wooden cups, but now wooden Priests use golden cups †." At Rome the vessels were made of gold in the third century.

In the lives of the Popes, frequent mention is made of larger and smaller chalices. In the larger the wine was consecrated; and the smaller were called ministerial cups; because the Blood of Christ was administered in them to the people. REMIGIUS, the Archbishop of *Rhemes*, made a present to that Church of a ministerial cup, on which he caused the following verses, written by himself, to be inscribed.

Hauriat hinc populus vitam de sanguine † sacro,
Injecto æternus quem fudit vulnere Christus,
Remigius reddit Domino sua vota sacerdos.

OF THE RUBRIC BEFORE THE ADMINISTRATION.

"Then shall the Minister first receive the Communion in both kinds himself, and then pro-

* Held 811.

† This apophthegm, as DURANTUS styles it, is attributed to WINFRID, an English Benedictine monk, known afterwards by the name of BONIFACE, and distinguished by the title of "the Apostle to the Germans." This celebrated Missionary was consecrated a Bishop in 723 by GREGORY II. and was murdered in Friesland with fifty Ecclesiastics who accompanied him, in 755.

‡ It was not then the practice of the Church to withhold the cup from the Laity,

“ceed to deliver the same to the Bishops, Priests, and Deacons, in like manner if any be present.” All the Clergy formerly communicated within the rails, and before the Sacrament was administered to the people. The *Constitutions* enjoined that the Bishop receive first, then the Priests and Deacons, and then all the people: and the Council of *Laodicea* enacted, that “only persons in sacred orders should go to the altar, and communicate.” The Council of *Bracara* * likewise prohibited laymen from receiving within the rails †; and the fourth of *Toledo* ‡ orders the Priests and Deacons to communicate at the place where the table stood, and the laity in the body of the Church. The Council of *Trullo* § permits no layman to communicate at the altar except the Emperor alone. Hence arose the distinction between ecclesiastical and lay Communion, which words the Romanists afterward perverted to denote a very different thing, Communion in one, or both kinds.

Our Rubric, I conceive, extends only to such of the Clergy as are at the time within the rails, for in the former Books the officiating Minister was directed, after receiving himself, to deliver the Communion to other Ministers, if any were present, that they might

* A. D. 562.

† Chancels (*cancelli*) were so called from being divided from the body of the Church by lattices, or lattice-work. In the old Greek Churches they formed a skreen; and they form almost a skreen in many of our old Churches, still standing.

‡ A. D. 638.

§ A. D. 692.

help the chief Minister. To the rest of the congregation, whether Clergy or Laity, the Sacrament is delivered in the order in which they kneel, the Minister always beginning at his right hand.

“ It is to be delivered into their hands.” We have the unanimous testimony of the Fathers, that the communicants always received the elements into their own hands. CYRIL, in his fifth Mystagogic Catechesis, directs the Communicant to receive the Body of Christ in the hollow part of his right hand, which he advises him to support with the left. This is what others call receiving it in the hands placed in the form of a cross. During the corrupter ages, when the sacramental bread and wine were believed to be the actual Body and Blood of Christ, a wafer was substituted for bread, and that was by the Priest put into the mouth of the Communicant, that no particle of the Body of Christ should be wasted or lost : and lest the blood should be spilt, or any accident happen, the cup was totally withheld from the laity. At the Reformation the primitive practice was restored, and the Communion in both kinds delivered into the hands of the people.

“ The people are to receive the Communion all “ meekly kneeling.” In the ancient Church the people appear to have more generally received the Communion standing : Yet they “ stood with fear “ and trembling, with silence and downcast eyes *.”

* Lit. BAS. et CHRYSOST. Homil. de Eucæn.

Orniz directs the Communicant "to draw near, bowing his body in the posture of worship and adoration *." In the modern Greek Church the Communicant does not kneel, but inclines his body, and is instructed to exercise at the time this act of faith: "I believe and I acknowledge that thou art Jesus Christ the Son of the living God, who camest into the world to save sinners, of whom I am chief †." But in the Western Church it is probable, that the Sacrament has been received by the Communicant kneeling, for at least these last 1300 years ‡. In England the people had always been accustomed to receive it kneeling. They would naturally continue the practice after the Reformation; and it was probably for this reason, that Edward's first Book does not prescribe any particular posture. In the second Book, however, kneeling was enjoined; and in the Communion Office of this Book a Rubric was added, explaining the reason of the order, and disclaiming all adoration of the sacred bread and wine. This Rubric, as I have observed in the Introduction, Elizabeth thought it prudent to omit; and it is not found in the Books printed during the reigns of James and Charles. The substance of it, however, was restored at the Revisal in 1661. It now appears in the form of a declaration, or protestation, rather than of a Ru-

* Last Section of last Mystical Catechesis.

† Smith's Greek Church, p. 159.

‡ Comber.

bric. It is placed after the Rubrics that follow the Communion: and to it I refer as a sufficient apology for the posture in which our Church directs the Communion to be received. Of sitting at the Sacrament there is no example in the ancient Church, nor any intimation of such a practice in any ancient writer*. Some Arians or Unitarians are said to communicate sitting, in order to shew that they do not believe Christ to be God, but only their fellow-creature. We are likewise told, that it is the singular privilege of the Pope, whenever he performs the Office of Consecration, to communicate sitting †.

OF THE FORM OF ADMINISTRATION.

IN the primitive Church the Priest pronounced these words, "The Body of Christ, or the Body of our Lord Jesus Christ," and the Communicant answered "Amen." Afterwards the Priests said, "The Body of our Lord Jesus Christ preserve thy soul unto eternal life," as appears from the Sacramentary of GREGORY; and the Roman Church still retains this form both in the Canon of the Mass

* SNAGG, a *precisian* or *puritan* in Elizabeth's reign, proposed in the House of Commons that, to avoid idolatry, the Sacrament should be received *lying prostrate*. Strype's Annals.

† "So that he, as God, *sitteth* in the temple of God, shewing himself that he is God." (2 Thess. ii. 4.) It is said that BENEDICT XIII. could never be prevailed upon to conform to this practice, but received the elements *standing* at the altar.

when

when the Priest commonly communicates alone, and at the time when the people communicate. The forms in Edward's first Book, were "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." And when the cup was presented, "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." In the second Book, the forms were, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving." And "Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." These two forms were afterwards united, as I have already stated in the Introduction.

RUBRIC AFTER THE ADMINISTRATION.

If the consecrated bread or wine be all spent, before all have communicated, the Priest is to consecrate more according to the form before prescribed; beginning at (*Our Saviour Christ in the same night, &c.*) for the blessing of the bread; and at (*Likewise after supper, &c.*) for the blessing of the cup.

From this Rubric, which was inserted only at the last Revisal, we may, I think, infer, that the Church of England conceives consecration to be principally performed by a repetition of the words of the institution, as they are recorded by the Evan-

gelists and St. Paul. The Church at least thought it unnecessary to repeat a second time the precatory part of the form of consecration. The omission saves a little time, which is certainly desirable, when the Communicants are numerous, and the Clergyman has no other Minister to assist him.

“ When all have communicated, the Minister shall
 “ return to the Lord’s table, and reverently place upon
 “ it what remaineth of the consecrated elements, co-
 “ vering the same with a fair linen cloth.” This Ru-
 bric, taken from the Scottish Liturgy, was likewise
 added in 1661: the ceremony which it prescribes, was
 probably observed before. This cloth, by the Latin
 ecclesiastical Writers is called the *corporal*, because it
 was wrapped round the body of Christ in the Eucha-
 rist *. It was in use in the time of *Isidore Peleusiota*,
 who wrote A.D. 412, and says, “ the fine linen cloth,
 “ which is stretched over the holy gifts, represents
 “ the good office of Joseph of Arimathea.” DURAN-
 dus, in his *Rationale*, delivers the same opinion :
 “ The corporal represents the fine linen cloth in
 “ which the body of Christ was wound up in the se-
 “ pulchre.” The corporal was likewise called *palla*,
 or *pall*, because “ it vailed the sacramental elements.”
 The institution of the corporal or pall is ascribed to
 EUSEBIUS, who was Bishop of *Rome* about the year
 300 : But it was probably in use before ; for he or-

* Corporale dicitur linteum illud, cui super imponitur in sacro
 Missæ Corpus Domini. PSEUDO-ALCUIN de Div. Off.

dered that " it should be made, not of silk, or purple, " or died cloth, but of fine white linen, like that in " which our Lord was buried." In the colour, manufacture, and use of the corporal, the old liturgical Writers have discovered many mystical significations.

IV. THE POST COMMUNION.

Our Lord concluded his last Supper with that admirable prayer, which is recorded by St. John, and a Hymn mentioned by St. Matthew, and supposed to be the paschal Alleluiah. All Churches have followed his example. CYRIL directs the Communicant not to withdraw after receiving the Body and Blood of Christ, but to wait for the prayer, and give thanks to God for having thought him worthy of partaking of such great mysteries. After receiving the Lord's Supper, we conclude the solemnity with prayers and thanksgivings, which if performed with due devotion, will convert the heavenly food of which we have partaken into spiritual nourishment.

OF THE LORD'S PRAYER.

THE Post-communion, like the Ante-communion, begins with the Lord's Prayer; and we can at no time repeat this form more properly, or more effectually, than when we have just commemorated the meritorious sufferings and death of its divine Author. The Doxology is here added to the Lord's Prayer, because this part of the Office is principally eucharistic.

OF THE TWO PRAYERS AFTER THE LORD'S PRAYER.

OF these two prayers either may be used at the discretion of the Minister. A part of the first is principally designed for the practice of the advice given by St. Paul *, who "beseeches us by the mercies of God, " that we present our bodies a living sacrifice, holy, " acceptable unto God, which is our reasonable service." The dedication of ourselves to God, the Fathers considered as one grand end of this Sacrament; and this duty, at all times requisite, is at this time peculiarly seasonable. We have just been reminded of the infinite love of Christ in giving himself for us. In this Sacrament he has given himself to us: we have chosen him for our Lord, and vowed to be his servants; and we have offered up to him, not the blood of bulls, nor the calves of our lips, but ourselves, our souls, and bodies. The rest of the prayer, which is petitionary, agrees with the spirit of ancient forms.

The second prayer abounds more with praise and thanksgiving, and expresses our joyful sense of the benefits received in this Sacrament. This thanksgiving is followed by a petition for grace, that we may continue in the Communion of the Catholic Church, and be fruitful in all good works.

OF GLORIA IN EXCELSIS, OR THE ANGELIC HYMN.

THIS is called the Angelic Hymn, from its beginning with the words, which the Angels sung at our

* Rom. xii. 1.

Saviour's birth, *Glory be to God on high*, &c*. It was likewise, but more particularly by the Greeks, called the great Doxology, in contradistinction to *Gloria Patri*, or the Hymn beginning *Glory be to the Father*, which was stiled the less Doxology. The use of the Hymn *Gloria in excelsis*, was more generally confined to the Communion Office, as it is now by our Church. It was, however, by the Greeks in the days of ATHANASIUS said at public Morning Prayer, and in private devotions†. Who first composed the Hymn, that is, who first added the remaining part of it to the words spoken by the heavenly Choir, it is impossible to determine. Some suppose it to be as ancient as the time of LUCIAN, who lived in the second century, and imagine that he alludes to it in one of his dialogues, where he speaks of the ὠδή πολυωνύμου, the Ode or Hymn with many names. Others think LUCIAN meant the *Gloria*

* Formerly in the Western Church, as *Durant* has remarked, the Priest alone, who represents the Angel of the great Council, announced the hymn by beginning it; and the choir, who represented the people, responded. In proof of this position he refers to INNOCENT III. and quotes the following verses from HILDEBERT.

Angelicum post hæc Sacrifex pater incipit hymnum,
Inceptum complet vociferando chorus.
Incipiens memorat quæ salvatoris in ortu
Gaudia pastores Angelus edocuit.
Cantica quæ post hunc superi cecinere recenset,
Gloria, quam complet vociferando chorus.

† ATHANASIUS (towards the end of his Treatise on Virginity) recommends that the hymns, Benedicite, and Gloria in Excelsis, be sung early in the morning.

Patri.

Patri. RHABANUS MAURUS, and various other writers, ascribe the original use of the Hymn in the Communion to TELESOPHROS in the year 150. With some variation the Hymn is found in the *Apostolic Constitutions*, and it is frequently mentioned by CHRYSOSTOM, as a part of the Communion Service. "God," he says, "first brought down Angels hither, and then carried men up to them. When we celebrate the Eucharist we say, Glory be to God on high, &c." He likewise specifies the time of using it in the Communion Service. "The Communicants know what Hymn is sung by the Spirits above, what the Cherubim say above, what the Angels said above, Glory be to God, Glory be to God on high. Therefore our Hymns come after our Psalmody as something more perfect." This means that the Psalms were sung in the Ante-communion Service, while the Catechumens were permitted to be present. But the *Trisagion*, or *Cherubic Hymn*, and the *Gloria in Excelsis*, or *Angelic Hymn*, were more particularly appropriated to the Communion Service. All that I shall farther remark on this Hymn is given in the words of the fourth Council of *Toledo* *. This Council anathematizes, or threatens with excommunication, all who should refuse the admission of the Hymns of HILARY, AMBROSE, and others, into the public service, on the principle of their being Hymns of human composition. They might on the same grounds reject the less Doxology, Gloria Patri, and the greater

* A. D. 633.

Doxology, Glory be to God on high, &c. for the additions made to the Angelic Hymn were composed by the Doctors of the Church.

In EDWARD'S first Book the Angelic Hymn was appointed to be said in the introductory part of the Communion Office, as it is in the Missals. In the second Book it was placed where it now stands.

THE FINAL BLESSING.

The Rubric here directs, "Then the Priest (or Bishop, if he be present) shall let them depart with this blessing."

Among the ancient people of God it was customary to dismiss religious assemblies with a blessing pronounced by one of the principal persons present, sometimes by the King, but more commonly by the Priests. Thus at the removal of the ark to Mount Sion, "as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of Hosts*," and thus likewise at the dedication of the temple, "Solomon, when he had made an end of praying, arose from before the altar of the Lord, and he stood, and blessed all the congregation of Israel†." But "to bless in the name of the Lord‡" was the peculiar office of the Priest; and a special form of benediction was prescribed by God himself, in which Aaron and his sons were commanded to bless the

* 2 Sam. vi. 17, 18. † 1 Kings viii. 54, 55. ‡ Deut. x. 8.
people

people *. Our Great High Priest, a little before his Ascension, after eating bread for the last time with his Apostles, took leave of them with a blessing, and "while he blessed them, he was parted from them †." Whether the practice were derived from the example of Jesus, or the general custom of the Jews, the Christians have from the earliest ages concluded their daily Offices, and more especially the celebration of the Eucharist, with a benediction pronounced by the Bishop or principal Priest that was present. The *Constitutions* direct "the people to bow down their heads, while the Bishop pronounces the blessing;" and a Council ordained, "that none should presume to depart before it was given ‡." Catechumens, whom their proficiency in Christian knowledge, joined to their orderly conversation, had enabled to become candidates for Baptism, were admitted to receive the Bishop's benediction; and exclusion from it was a punishment inflicted upon delinquents that had been baptized.

Our final blessing is taken out of Scripture. The former part is evidently borrowed from the writings of St. Paul §, and the latter is a Christian paraphrase, or rather summary, of the form originally delivered to Moses ||. St. Paul, after directing us to address God in prayer and supplication with thanksgiving, immediately

* Numb. vi. 23.

† Luke xxiv. 51,

‡ *Cenæ Agathæ.*

§ Phil. iv. 6.

|| Numb. vi. 22, 23, 24, 25. On this benediction see former vol. p. 299, third edit. The name of the Lord thrice repeated, probably

immediately adds, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The words of St. Paul, had they been purposely designed, could scarcely have been better suited to form a conclusion for this Office. We have, according to his direction, offered up prayer, supplication, and thanksgiving to the Divine Majesty, and before our departure the Minister of Christ pronounces upon us the blessing of peace*.

This benediction of the Priest is not to be considered merely as a prayer. It is likewise an absolution, an assurance of blessing and of peace; for God himself will bless those that are duly qualified to receive the sacerdotal blessing; and the benedictions

probably to denote the mystery of the Trinity, our Form has changed into "God Almighty, the Father, the Son, and the Holy Ghost." The ancient benediction, which we employ in our Office for the Visitation of the Sick, the Jews think ought not to be translated. For an account of the ceremonies to be observed at pronouncing it, see FABIUS on Numb. VI. Buxton says, "Quum finitis precibus sacerdos benedictione populum prosequitur, manus et digitos ab invicem divaricat; tum enim dicunt sapientes, majestatem et presentiam divinam super sacerdotis manibus quiescere: ideo, ne quis e plebe manus illius aspicjat, graviter sunt interminati; eum enim qui hoc ausus sit, protinus excæcari." De Syn. Jud. cap. xiv.

+ The Liturgies ascribed to St. JAMES, CHRYSOSTOM, and BASIL, conclude with the mention of peace; and the kiss of peace anciently followed the celebration of the Eucharist. On the practice of praying for peace, see former vol. second Collect at the Morning and Evening Prayer.

and

and absolutions which the Ambassadors of Christ *ministerially* pronounce upon earth, will be ratified in Heaven *.

THE SIX COLLECTS ANNEXED TO THE ORDER OF THE
HOLY COMMUNION.

The meaning of these Collects, of which every sentence is taken from Holy Scripture, is so clear, that they can require no elucidation. They may be distinguished by the following titles.

1. A Prayer for Safety in all the Changes and Chances of this Mortal Life.
2. For the Preservation of our Bodies and Souls.
3. For a Blessing on the Word of God, whether read, or expounded.
4. For Direction and Assistance in all our Actions.
5. For the Excuse and Supply of the Defects of our preceding Devotions. And
6. For the Acceptance of all our former Supplications.

The Rubric that precedes, and the Rubric that follows these Collects, do not exactly agree, though they may easily be reconciled. The first part of the former stands, as it did in Edward's first Book, when the Prayer for Christ's Church was said only at the Communion. But that Prayer being transposed in Edward's second Book, and appointed to be said on Sundays and Holidays, when there is no Commu-

* See Article Absolution in this volume.

nion, the words of the former Rubric should have been, not "after the Offertory," but "after the Prayer for the whole state of Christ's Church militant here on earth," except the Revisers considered that Prayer as a part of the Offertory.

Of the nine Rubrics after the Communion, I do not know that any requires elucidation, besides the eighth, which directs that every parishioner shall communicate at the least three times in the year. Of the origin and cause of this regulation, it may be necessary to subjoin some account.

It appears to have been the rule and practice of the more early Christians in general, to celebrate the Communion either every day, or at least as often as assemblies were held for public worship. The apostolic Canons, and the Synod of Antioch threatened with excommunication every one of the faithful, who came to Church to hear the Scriptures, but disorderly turned away from the participation of the Lord's Supper. Other Canons shew, that the celebration of the Eucharist was one part of Divine Service, and inseparably connected with it: and such Canons, as exclude penitents, suppose all the rest of the people to be partakers of the Lord's Supper*.

To the injunctions of the Canons of the Church, corresponded the practice of the people, for the first three centuries at least. IGNATIUS, the apostolic Father and Martyr, who flourished A. D. 101, thus addresses the Ephesians. "Be it your care there-

* See CAVE *Pala. Christ.* p. i. 329. BISHAM, vol. i. p. 825.

"fore,

“fore, to come more fully together to celebrate the
 “Eucharist, and to glorify God; for when you meet
 “more fully together in one place, the powers of
 “Satan are demolished; and the destruction, which
 “he meditates against you, is destroyed by the con-
 “cord of your faith.” **PLINY** the Proconsul, who
 was contemporary with **LEONATUS**, states to the Em-
 peror, that it was customary for the Christians in
Bithynia, “to meet together early in the morning,
 “before it was light,” which was done to avoid the
 fury of their persecutors, “and to sing a Hymn to
 “Christ, as God; and to bind themselves by a Sa-
 “crament to do nothing wicked.” **JUSTIN MARTYR**,
 who lived A. D. 140, describes more particularly the
 manner in which the Christians in his time celebrated
 Divine Worship. From his words it appears, that on
 every Sunday at least, the Sacrament of the Lord’s
 Supper was administered. **TERTULLIAN** informs us
 that when he wrote, the Christians received the
 Eucharist on their ante-lucan assemblies on Sundays
 and other days; especially on the two stationary
 days of the week, that is, Wednesdays and Fridays;
 on the anniversary of the festivals of Martyrs; and
 on the fifty days between Easter and Whitsuntide.
 To some, who had scruples about communicating on
 Wednesdays and Fridays, the stationary days, or
 half fasts*, and were apprehensive that to receive
 the Eucharist might break their fast, he replies, that
 “their station or half fast would be the more so-

* On those days they fasted till three o’clock in the afternoon,

“Iemn,

lemn, if they stood at the altar of God; and that "the reception of the Eucharist, instead of violating "the fast, would render it the more acceptable" to God. BASIL likewise says, "the Wednesday and "Friday are stationary days, and days of Communion;" and SOCRATES, enumerating various different rites, observed in different Churches, notices one custom which was probably peculiar to the Church of *Alexandria*. "At *Alexandria*," he says, "the Scriptures are read and expounded on these " (stationary) days, and all the parts of Divine Worship are performed, *except the celebration of the "mysteries *.*" Does not the exception imply, that to celebrate the Eucharist on these days, was the general custom of other Churches?

Saturday was likewise observed with great solemnity. By the Latin Churches (excepting those of *Milan*) it was kept as a fast, but by the Greek Churches, as a festival. BASIL says, it was one of the four days of the week on which they received the Communion, and he recommends daily Communion †. SOCRATES observes, that on this day in every week, the Eucharist was always celebrated in all Churches of the world, except those of *Alexandria* and *Rome* ‡. He adds, that "some Churches of
" *Egypt*,

* Lib. v. cap. xii.

† Ep. 289.

‡ BINGHAM (b. xiii. ch. ix. sect. 3.) misrepresents the words of SOCRATES, who positively affirms, that the Romans and Alexandrians in his time did not communicate on Saturday. The difference between some Churches of Egypt, near Alexandria, and

" *Egypt*, near *Alexandria*, and those of *Thebais*,
 " differed from the rest of the Christian world in this :
 " they communicated in the evening, after feasting
 " to repletion." But CASSIAN says, that in the mo-
 nasteries of *Egypt* and *Thebais*, the Communion
 was celebrated on Saturday and the Lord's day at
 nine in the morning. The Council of *Laodicea*
 enacts, that " during Lent the Eucharist shall be
 " celebrated on Saturday and the Lord's day only †."
 ATHANASIUS, who is one of the first writers that
 mentions the weekly observance of Saturday as a day
 of public worship, says, that " they met on the Sab-
 " bath, not because they were infected with Judaism;
 " but to worship Jesus, the Lord of the Sabbath."
 That Saturday was not kept as a Jewish Sabbath
 might easily be proved, were this a proper place for
 entering into such a discussion.

Besides these four stated days, Sunday, Wednes-
 day, Friday, and Saturday, on which the Commu-
 nion was in many Churches administered, it was
 likewise always and universally celebrated on cer-
 tain incidental days; I mean the festivals of the
 Martyrs; and these commemorations in the time of
 CHRYSOSTOM occurred at least once or twice in
 every week.

The custom of receiving the Sacrament every day
 continued for a considerable time, especially in the

and the Alexandrians, was, that the former communicated on
 Saturday. They differed from other Churches by doing it in the
 evening.

* Can. 49.

West, and longer in some Churches than in others. In cities and the greater Churches, I conceive it was administered daily, whilst the people in smaller towns and the country received it only once or twice a week. By CYPRIAN we are assured, that at *Carthage* the Sacrament was, in his time, (A. D. 250) celebrated every day. "In the Lord's Prayer we say, *Give us this day our DAILY bread.* This may be understood in a spiritual as well as in a natural sense, that is, as a petition to be fed in the Eucharist every day with the flesh of Christ, which is the bread of life. This bread," continues CYPRIAN, "we desire may be *daily* given to us, who *daily* receive the Eucharist, for the nourishment of our souls to eternal life, who *every day* receive the Eucharist as the food that nourishes to salvation *."

In his epistle to the people of *Thibaris*, a diocese in the province of *Carthage*, of which he was Metropolitan, he exhorts them to prepare for a furious persecution, which he saw approaching, from this consideration; "WE EVERY DAY DRINK THE BLOOD OF CHRIST, THAT FOR CHRIST WE MAY SHED OUR OWN."

AMBROSE wishes the Sacrament to be administered every day, and does more than intimate, that in his diocese of *Milan* it was so administered. He glances not in an oblique direction, at some members of

* De Orat. Dom. pp. 146, 147. of Ed. of Oxon. . See also Editor's note.

the Greek Church, who received it only once or twice a year. JEROM tells us that at *Rome* and in *Spain* it was, in his time, customary to communicate daily ; and he was desirous that all men should do so provided they came duly prepared.

AUSTIN testifies that the Sacrament was administered every Lord's day at least : in some places on Saturday and Sunday ; in others at certain appointed times ; and in some daily. AUSTIN, like AMBROSE and JEROM, wishes it to be received every day, provided it be received worthily. " Some," he observes, " out of honour of our Saviour dare not receive it every day, lest they should receive it unworthily ; and others, out of honour of our Saviour, dare not let a day pass without receiving it."

GENNADIUS who wrote a few years before the beginning of the sixth century, neither praises nor dispraises daily Communion. He persuades all who are not guilty of any gross sin, but only of sins of infirmity, to communicate every Lord's day ; or oftener, if their minds be free from all love of these sins.

CHRYSOStOM often inveighs with vehemence against the neglect of frequent Communion. He tells us, that though such as were more devoutly disposed, communicated sometimes every day, and always three days in the week, yet many came but once a year, and then out of formality, or through superstition, at some solemn festival. " In vain," says he, " is the daily sacrifice offered ; in vain do we stand at the altar : there are none that communicate."

“municate.” And in another place, he says, “I often observe a great number flock to hear the Sermon, but they fly from the Lord’s table. They that are invited come to the feast, and sit down ; but when the banquet is brought in, they superciliously retire.”

As piety declined, and ecclesiastical discipline became relaxed, the celebration of this Sacrament became less frequent. It fell from once a day to once a week, from once a week to once a month, and from once a month to once a year ; and several Councils, instead of attempting to revive the spirit of primitive devotion, and to restore the ancient discipline, contented themselves with obliging the laity to communicate three times a year, at Christmas, Easter, and Pentecost.

At length, in 1215, the *Lateran* Council, under Pope INNOCENT III. decreed, “that every man and woman should privately make a faithful confession of all their sins to their own Priest, and receive the Sacrament of the Eucharist at Easter.” Excepting therefore at Easter, the people left the Priest to communicate alone ; and from this period we may date the origin of private or solitary masses, one of the grossest corruptions that disgraced the Romish Church. In them were said ancient prayers, giving thanks to God for the whole congregation, as partakers of the Body and blood of Christ, when not one of them received the Sacrament. The people were mere spectators, while the Priest pretended to act in the name of the

whole congregation, and to communicate without any real Communion.

In this state of degeneracy the Compilers of our Communion Office found the Church of England : And one of the first attempts of our Reformers, after the death of Henry, was to rectify this abuse, and to restore frequent and general Communion. They succeeded so far as to abolish private Masses ; though they were unable to re-establish the practice of communicating every Lord's day. Still the Church of England was happier in her attempts to restore frequent Communion, than her sister Church of Scotland *, and some protestant societies on the continent †. Though the people are not absolutely required to receive the Sacrament oftener than three times a year, yet many Churches, throughout the kingdom, have monthly Communions. In some the Sacrament is administered on all the Holidays, and in several parish Churches in London, as well as in some Cathedrals and Collegiate Churches on every Lord's day.

* In Scotland the Communion is administered but once a year, and never on Christmas Day, Easter Sunday, or any other great festival.

† CALVIN endeavoured to establish weekly, or at least monthly Communions : but he was overpowered and obliged to submit to a rule, which requires the people to communicate four times a year. When he first went to Geneva, the Sacrament " was administered only thrice a year." He says, that " the practice of communicating only once a year, whoever might introduce it, was most certainly the invention of the devil." Instit. Lib. iv, Cap. xvii. Sect. 46.

APPEN-

APPENDIX.

That, at the Revisal of our Book of Common Prayer in 1552, the Order for the Administration of the Lord's Supper underwent a very considerable change, has been already noticed; and I once meant to state at large, in the course of the elucidation of this Office, the particulars in which the first Book differs from the second and from our own. But, so numerous and important are the alterations and transpositions, it appeared afterwards to be the shortest and securest way, to present a transcript of the Service itself in its original form, with suppression of such passages however as agree with our present Book, or whose disagreement is merely verbal. By this mode a concise and comprehensive survey may likewise be taken of the whole of an Office, which perhaps but few have seen, and some may be desirous to examine. The form that I subjoin is copied from the edition by Whitchurch*.

THE SUPPER OF THE LORD, AND THE HOLY COMMUNION, COMMONLY CALLED THE MASS.

So many as intende to bee partakers of the Holy Communion, shall signifie their names to the Curate

* See p. xliii. of Introduction.

over-night ; or else in the morning afore the beginning of *Matins*, or immediately after.

And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any, wrong to his neighbours, by word or deed, the Curate shall call him, and advertise him, in any wise not to presume to come to the Lordes table, until he have openly declared himself to have truly repented and amended his former naughty life : That the congregation may thereby be satisfied, which afore were offended : and that he have recompens'd the parties, whom he hath dooen wrong unto, or at the least bee in full purpose to so doe, as sone as he conveniently maye.

The same Ordre shall the Curate use, with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to bee partakers of the Lord's table, until he know them to bee reconcil'd. And that one of the parties so at variaunce be content to forgive from the botome of his hearte all that the other hath trespass'd against him, and to make amendes for that he himselfe hath offended : And the other partie will not bee perswaded to a godly unitie, but remayne still in his frowardness and malice : The Minister in that cause, ought to admit the penitent persone to the Holy Communion, and not hym that is obstinate.

Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon hym, the vesture appointed for that ministration, that is to
saye ;

saye; a white albe plain with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall bee requisite: And shall have upon them likewise the vestures appointed for their ministry; that is to saye, albes, with tunacles. Then shall the Clearkes sing in *Englishe* for the Office, or *Introite*, (as they call it) a Psalm appointed for that day.

The Priest standing humbly afore the middes of the altar shall saye the Lord's Prayer, with this Collect.

Almightie God, unto whom all hearts bee open, &c.

Then shall he saye a Psalm appointed for the Introite: which Psalme ended, the Priest shall saye, or else the Clearkes shall syng,

iii. Lorde have mercie upon us.

iii. Christ have mercie upon us.

iii. Lorde have mercie upon us.

Then the Prieste standing at Goddes board shall begin.

Glory be to God on high.

The Clearkes. And in yearth peace, good will towards men.

We prayse thee, we blesse thee, &c.—Sonne of the Father, that takest away the synnes of the worlde, have mercie upon us: Thou that takest away the synnes of the worlde, receyve our Prayer.

Thou that sittest, &c.

Then the Priest shall turne him to the people and saye,

The

The Lorde be with you.

The Answers. And with thy spirit.

The Priest. Let us pray.

Then shall follow the Collect of the daye, with one of these two Collects following.

For the Kyng.

Almightie God, whose kingdom is everlasting, and power infinite, have mercie upon the whole congregation, and so rule the heart of thy chosen servaunt *Edward* the sixt, our kyng and governour : 'That he (knowyng whose minister he is) may above all thinges, seke thy honour and glory ; and that we his subjects, &c.

Almightie and everlasting God, we bee taught, &c.

The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in the place assign'd for the purpose, saying :

The Epistle of *St. Paul*, written in the — Chapter of — to the

The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall saye,

The Holy Gospel, written in the — Chapter of —

The Clearkes and People shall answer,
Glory be to thee, O Lorde.

The Priest or Deacon then shall read the Gospell : After the Gospell ended, the Priest shall begin.

I believe in one God,

The

The Clearkes shall sing the rest.

The Father Almighty, maker of heaven and yearth, &c.

After the Crede ended shall follow the Sermon or Homely, or some portion of one of the Homelies, as they shall be hereafter divided, whercin if the people be not exhorted to the worthy receyving of the Holy Sacrament of the Body and Bloude of our Saviour Christ: Then shall the Curate geve this Exhortation, to those that be minded to receive the same.

Beloved in the Lord, ye that mind to come*, &c.
—Therefore yf any here be a blasphemmer, adoult-
terer†, or bee in malice, or envie, or in any other
grevous crime, (except he be truly sorry therefore,
and earnestly mynded to leave the same vices, and
do trust hymselfe to bee reconciled to Almighty
God, and in charitie with all the worlde) lette hym
bewayle his synnes, and not come to the holy table,
lest after the takying of that most blessed bread, the
Devill enter into hym, as he dyd into *Judas*, to fyll
him full of all iniquitie, and bring hym to destruc-
tion, bothe of bodie and soul. Judge‡ therefore
your selves (brethren) that ye bee not judged of the
Lorde. Let your mynde bee without desire to synne,
repent you truly for your synnes past, have an ear-
nest and lyvelie faith in Christe our Savior, bee in

* See the Exhortation at the Communion, the third.

† See the first Exhortation.

‡ See the Exhortation at the Communion.

perfect charitie, &c.—He hath lefte those holy misteries, as a pledge of his love, and a continual remembrance of the same his own blessed body, and precious blood, for us to fede upon spiritually, to our endless comfort and consolacion. To him therefore, &c.

I In Cathedral Churches or other places, where there is daillie Communion, it shall be sufficient to read this Exhortation above-written, once in a moneth. And in Parish Churches, upon the weke dayes it may be left unsaid.

I And if upon the Sunday or Holy Daie the people be negligent to come to the Communion, then shall the Prieste earnestly exhort his parishioners, to dispose themselves to the receyving of the Holy Communion more diligently, sayng these or like wordes unto them.

Dere friends; and you especially upon whose soules I have cure and charge, on — next, I do intende by God's grace, to offre to all suche as shalle be godlie dispos'd, the most comfortable Sacrament of the Body and Bloude of Christe to be taken of them, in the remembraunce of his moste fruitfull and glorious passion, by the which passion, we have obteigned remission of our synnes, and be made partakers of the kyngdom of Heaven, whereof wee be assured, and asserteigned, if we come to the said Sacrament, with heartie repentaunce for our offences, stedfaste faith in Goddes mercie, and earnest mynde to obeye Goddes will, and to offende no more. Wherefore our duetie is to come to these holy misteries

teries, with most heartie thanks to hee geuen to Almighty God, for his infinite mercie, and benefites geuen and bestow'd upon us his unworthie seruauntes, for whom he hath not only given his Body to death, and shed his Bloude, but also doth vouchsafe in a Sacrament and mistery, to give us his said Body and Blood to feede upon spiritually *. The whiche Sacrament being so diuine and holy a thinge, and so comfortable to them which receive it worthilye, and so dangerous to them that wyll presume to take the same unworthely: My duty is to exhorte you in the meane season to consider the greatnes of the thing, and to serche and examine your own consciences, and that not lyghtly, nor after the manner of dissimulers with God: but as they which shoulde come to a moste godlie and heavenly banket, not to come but in the marriage garment requir'd of God in Scripture, that you maye (so much as lieth in you) be found worthie to come to suche a table. The waies and means thereto is,

First, That you be truly repentant of your former evil Lyfe, and that you confesse with an unfayned hearte to Almighty God, your synnes and unkyndnes towardes his Majestie committed either by wylle, worde, or dede, infirmitie or ignoraunce, and that with inward sorrowe and teares you bewaile your offences, and require of Almighty God, mercie and pardon, promising to him (from the bottome of your heartes) the amendment of your former life. And emongs all

* See the first Exhortation.

others, I am commaunded of God, especially to move and exhorte you, to reconcile your selves to your neighbours, whom you have offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in love and charitie with all the worlde, and to forgeve other, as you would that God should forgeve you. And yf any man hath doen wrong to any other, let him make satisfaction, and due restitution of all landes and goodes, wrongfully taken away or withholden, before he come to Goddes borde, or at the leste be in fulle mynd and purpose so to doe, as sone as he is able, or else let him not come to this holy table, thinking to deceive God who seeth all mens heartes. For neyther the absolucion of the Priest can any thinge avayle them *, nor the receyvyng of this Holy Sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled and grieved in any thing, lackyng comfort or counsayll, let him come to me, or to some other discrete and learned Priest, taught in the lawe of God, and confesse and open his sinne and grieve secretly, that he maye receyve such ghostly counsayll, advise, and comfort, that his conscience may be releved: and that of us (as of the Ministers of God and of the Churche) he maye receyve comforte and absolucion, to the satisfaccion of his mind, and avoyding of all scruple and doubtfulnes, requirynge such as shall be satisfied with a general confession, not to be offended with them that doe use,

* See the Discourse on Absolution, in this volume.

to their farther satisfyng, the auricular and secrete confession to the Priest : nor those also which think needfull or convenient, for the quietness of their own consciences, particularly to open their sinnes to the Priest ; to be offended with them that are satisfyed, with their humble confession to God, and the general confession to the Church. But in all thinges to followe and kepe the rule of charitie; and every man to be satisfied with their owne consciences, not judgeing other mennes mindes or consciences, wheras he hath no warrant of Goddes Worde to the same.

I Then shall folowe for the Offertorie, one or more of these sentences of holy Scripture, to be song while the people doe offer, or els one of them to be saied by the Minister, immediately afore the offeryng.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven, &c. &c.

Blessed be the man that provideth for the sicke and neddy, the Lorde shall deliver hym in the tyme of trouble.

Where there be Clearkes, thei shall sing one or many of the sentences above written, according to the length and shortness of the tyme, that the people be offeryng.

*In the meane tyme, whyles the Clearkes do sing the Offertory, so many as are dispos'd, shall offer to the ppoore mens boxe every one accordyng to his habilitie and charitable mynde. And at the offerynge daies appointed, every manne
and*

and woman shall paie to the Curate, the due and accustomed offerynges.

Then so many as shall bee partakers of the Holy Communion, shall tarye still in the quire, or in some conveniente place nigh the quire, the men on the one side, and the women on the other side. All other (that mynde not to receyve the Holy Communion) shall depart out of the quire, except the Ministers and Clearkes.

Then shall the Minister take so muche breade and wine, as shall suffice for the persons appointed to receive the Holy Communion, layng the breade upon the corporal, or els in the paten, or in some other comely thyng, prepared for that purpose : And putting the wine into the chalice, or els in some faire or conveniente cup, prepared for that use (if the chalice will not serve) puttyng thereto a little pure and cleane water : And setting forth the bread and wine upon the alter : Then the Priest shall saye.

The Lord be with you.

Aunsweare. And with thy Spirite.

Priest. Lift up your heartes, &c.

It is very mete, righte, and our bounden dutie, that we should at all tymes, and in all places, geve thanks to thee, O Lorde, Holy Father, Almighty everlastinge God.

¶ Here shall folowe the proper preface, according to the tyme (yf there bee any specially appointed) or else immediately shall followe. Therefore with angels, &c.

Propre

*Propre Prefaces.**¶ Upon Christmas Day.*

Because thou diddeste geve Jesus Christe, thyn
only Sonne to bē borne as this daie for us, &c.

¶ Upon Easter Day.

But chiefly are we bound, &c.

¶ Upon the Ascension Day.

Through thy most dere, &c.

¶ Upon Whitsondaye.

Through Jesus Christe our Lorde, accordynge, &c.

¶ Upon the Feast of Trinitie.

It is very meete, righte, and our bounden duty,
that we should at all tymes and in all places geve
thanks to thee, O Lord Almightye, everlastinge God,
which arte one God, one Lorde, not one only person
but three persons in one substance: For that which
we beleve of the glory of the Father, the same we
believe of the Sonne, and of the Holy Ghoste, without
any difference, or inequalitye: whom the angels, &c.

After which Preface shall folowe immediately.

Therefore with angels and archangels, and with all
the holy companye of Heaven, we laud and magnifie
thy glorious name, evermore praysyng thee, and say-
inge: Holy, holy, holy, Lord God of Hostes: Heaven
and earth are full of thy glory: Osanna in the high-
este. Blessed is he that cometh in the name of the
Lorde: Glory to thee, O Lorde, in the highest.

This the Clearkes shall also syng.

*¶ When the Clearkes have doen syngyng, then
shall the Priest, or Deacon, turne hym to the
people and saye.*

Let

Let us praye for the whole state of Christe's Church.

Then the Priest turning him to the altar, shall saye or synge plainly and distinctly, this Prayer following.

Almightie and everlyvyng God, which by thy holy Apostle hast taught us to make prayers and supplications, and to geve thanks for all menne, We humbly beseeche thee most mercifully to receyve these our prayers which, we offre, &c.—Especially we commend unto thy merciful goodnes, thys congregacion, which is here assembled in thy name, to celebrate the commemoracion of the moste glorious death of thy Sonne: And here we doe geve unto thee moste high prayse and heartie thanks, for the wonderful grace and vertue, declar'd in all thy saincts, from the beginning of the world, and chiefly in the glorious and most blessed Virgin *Mary*, mother of thy Sonne Jesu Christe, our Lord and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastness in thy faythe, and keepyng thy holy Commaundmentes, graunte us to folowe. We commend unto thy mercie (O Lord) all other thy servaunts, which are departed hence from us with the signe of fayth, and nowe do reste in the slepe of peace: Graunte unto them, we beseeche thee, thy mercy, and everlastinge peace, and that at the daye of the general Resurreccion, we and all they which be of the mystical Body of thy Sonne, maye altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be
1
blessed

blessed of my Father, and possess the kingdom which is prepared for you, from the beginning of the world: Graunte this, O Father, for Jesus Christe's sake, our only Mediator and Advocate.

O God, Heavenly Father, which of thy tender, &c. — (O mercyfull Father) we beseeche thee, and with thy Holy Spirite and Worde vouchsafe to blesse and sanctifie * these thy gifts and creatures of bread and wyné, that they maye be unto us the Bodie and Blood of thy most derely beloved Sonne Jesus Christe, who in the same nyght that he was betrayed, took breade, [*Here the Priest must take the bread into his handes*], and when he had blessed, and geven thanks, &c.

Lykewise after supper he tooke the cuppe, [*Here shall the Priest take the cup into his handes*], &c.

¶ *These wordes before rehersed, are to be sayed, turning still to the altar, without any elevation, or shewing the Sacrament to the people.*

Wherefore, O Lorde and heavenly Father, according to the institution of thy derely beloved Sonne, our Savioure Jesu Christe, we thy humble servauntes doe celebrate, and make here before thy Divine Majestie with these thy holy giftes the memoriall which thy Sonne hath willed us to make: having in remembrance his blessed Passion, mightie Resurreccion, and glorious Ascencion; renderynge unto thee moste heartye thanks, for the innumerable benefites pro-

* This mark implied, that here the Priest was to cross the elements.

cured unto us by the same, entyrelly desiring thy fatherly goodnes, &c. humbly besechyng thee, that whosoever shall be partakers of this Holy Communion, maye worthely receive the most precious Body and Bloude of thy Sonne Jesus Christe, and be fulfilled with thy grace, and heavenly benediccion, and made one bodye with thy Sonne Jesu Christ, that he may dwell in them, and they in hym. And altho' we be unworthy, &c.—And commaunde these oure prayers and supplicacions, by the ministerye of thy holy Angels, to be brought up into thy holy tabernacle before the syght of thy divine Majestie, not waying our merites, &c.

Let us praye.

As our Saviour Christe hath commaunded and taughte us, we are bold to saye: Our Father whiche arte in Heaven, &c.

The Aunswere. But deliver us from evil. *Amen.*

Then shall the Priest saye, The peace of the Lorde be alway with you.

The Clearkes. And with thy spirite.

The Priest. Christe our Pascal Lambe is offred up for us, once for all, when he bare our sinnes on his body on the crosse, for he is the very Lambe of God, that taketh away the sinnes of the worlde: Wherefore let us kepe a joyful and holy feast with the Lorde.

Here the Priest shall turn hym towards those that come to the Holy Communion and shall saye.

You that do truly and earnestly repent you of your sinnes to Almighty God, and be in love and charitie,
 &c.

&c.—drawe nere and take this Holy Sacrament to your comforte, make your humble confession to Almighty God, and to his Holy Church here gather'd together in his name, mekely knelyng upon your knees.

Then shall this general confession be made, in the name of all those that are mynded to receive the Holy Communion, either by one of them, or els by one of the Ministers, or by the Priest hymself, all kneeling humbly upon their knees.

Almightie God, Father of our Lorde Jesus Christe, Maker of al thinges, &c.

Then shall the Priest stande up, and turning hymself to the people, say thus,

Almightie God our heavenly Father, who of his, &c.

Then shall the Prieste also saye.

Heare what comfortable woordes, &c.

Then shall the Prieste, turning hym to Goddes boord, knele down, and saye in the name of all them that shall receyve the Communion, this prayer following.

We doe not presume to come, &c.

¶ Then shall the Prieste first receive the Communion in both kindes himself, and next deliver it to other Ministers, if any be there presente (that they maye be readye to helpe the chiefe Minister) and after to the people.

¶ And when he delivereth the Sacrament of the Body of Christ, he shall saye to every one these words.

The Body of our Lorde Jesus Christ whiche was

geven for thee, preserve thy bodye and soule unto everlasting lyfe.

And the Minister delivering the Sacrament of the Bloud, and geving every one to drinke once and no more, shall saye.

The Bloud of our Lord Jesus Christe, which was shed for thee, preserve thy bodye and soule unto everlasting lyfe.

If there be a Deacon, or other Priest, then shall he folowe with the chalice, and as the Priest ministreth the Sacrament of the Body, so shall he (for more expedicion) minister the Sacrament of the Bloud, in fourme before written.

In the Communion tyme the Clearkes shall synge,
ii. O Lambe of God, that takeste awaye the synnes of the worlde; have mercy upon us.

O Lambe of God, that takeste awaye the synnes of the world, graunte us thy peace.

Beginning so soone as the Prieste doth receive the Holy Communion: And when the Communion is ended, then shall the Clearkes syng the Post Communion,

¶ Sentences of Holy Scripture, to be said or songe every Day, one after the Holy Communion, called the Post Communion.

If any man will followe me, let hym forsake hymselfe, and take up his crosse and follow me, &c. Matt. xvi. 24*.

Then

* The rest of these sentences, in all twenty-two, are taken from Mark x. 22. Luke i. 68, 75. Luke xii. 57. Luke xii. 40. Luke

Then the Priest shall geve thanks to God, in the name of all them that have communicated, turning hym first to the People, and saying.

The Lorde be with you.

The Answer. And with thy spirite.

The Priest. Let us praye.

Almightie and everlyvng God *, we most heartely thanke thee, for that thou hast vouchsaf'd to feed us in these holy mysteries, &c.—And hast assured us (duely receyving the same) of thy favour and goodnes toward us, and that we be very members incorporate in thy mystical Bodye, which is the blessed companye of all faithfull people: And heyres through hope of thy everlastinge kingdome, by the merites of the moste precious deathe and passion, of thy deare Sonne. We therefore moste humbly beseeche, &c.

Then the Priest turning hym to the people, shall let them depart with this blessing.

∨ The peace of God, &c.

. *Then the people shall aunswere, Amen.*

Where there are no Clerkes, there the Priests shall saye all things appointed here for them to syng.

Luke xii. 47. John iv. 23. John v. 14. John viii. 31, 32. John xii. 36. John xiv. 21. John xiv. 23. John xv. 7. John xv. 8. John xv. 12. Rom. viii. 31, 32. Rom. viii. 33, 34. Rom. xiii. 12. 1 Cor. i. 30, 31. 1 Cor. iii. 16. 1 Cor. vi. 20. Ephes. v. 1, 2.

* See second Prayer after the Lord's Prayer in our Post-communion.

*When the Holy Communion is celebrate, on the
Workeday, or in private howses: Then may be
omitted the Gloria in Excelsis, the Crede, the
Homely, and the Exhortation, beginning,*

Dearly beloved, &c.

*Collects to be said after the Offertory where there
is no Communion every such day one.*

Assist us mercifully, O Lord, &c.

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION,

TO BE LEARNED OF EVERY PERSON BEFORE HE BE
BROUGHT TO BE CONFIRMED BY THE BISHOP.

CATECHISM is derived from a Greek term, and signifies instruction in the first rudiments of any art or science, communicated by asking questions, and hearing and correcting the answers. From the earliest ages of the Church the word has been employed by Ecclesiastical Writers in a more restrained sense, to denote instruction in the principles of the Christian religion by means of questions and answers.

Our Church requires the Catechism “to be
“learned of every person before he be brought to
“be confirmed by the Bishop.” At the time of Confirmation every one, in the presence of God and of the congregation, renews with his own mouth and consent the promises and vows made in his name when he was baptized: he ratifies and confirms the same in his own person, acknowledging himself

himself bound to believe and to do all those things, which at his Baptism his Godfathers and Godmothers undertook for him. In this open awful manner must every one, before he can be confirmed, take upon himself the profession of the Christian Religion. It is reasonable therefore that he be well instructed in its principles, and understand aright the nature of those doctrines and duties, which he so solemnly declares himself to believe and engages to perform.

It is evident, even if we had not been expressly told it by AMBROSE, that the early Christians derived the custom of catechising children from the general practice of the Jews, who, as JOSEPHUS informs us, were particularly careful to have their children instructed in the Law, and had in every village a teacher, called the instructor of babes*. Every child, as soon as he was able to learn, was taught the Law till he was ten years of age†. After that period, if he were tolerably conversant with the *Pentateuch*, he was instructed in the *Talmud* till the age of fifteen, when he entered upon the *Gemara*, or the interpretation of the more difficult or disputable passages of the sacred text. At the age of thirteen he was publicly examined in a place of worship before an assembly of ten persons, and declared to be "a child of the precept;" that is, he was obliged to observe the 613 precepts, which contained the sub-

* To this practice St. Paul seems to allude in Rom. ii. 20.

† Here, and in what follows in this paragraph, I rely upon BUXTORF and GROTIUS. See BUXT. Syn. Jud. Cap. iii.

stance of the *Mosaic Law*, and formed a summary of the Jewish religion. Before this, all offences that he might have committed were imputable to his father; but from this period he himself was held responsible for his own conduct, and answerable for his sins *. This catechetical examination some have supposed our Saviour underwent in the temple, when he was only twelve years of age, *ingenuity*, according to the *Rabbinical* proverb, *outrunning the command* †.

In the primitive age, children born of Christian parents, were commonly baptized in their infancy, and admitted into the catechetical schools, as soon as they were capable of learning the first rudiments of Christianity. The catechetical school was a building adjoining, and belonging to the Church; but its site is not determined with precision by any ancient writer. AMBROSE at *Milan*, catechised in the baptistery. The Catechist, who might be of either the highest or lowest order of the Clergy, or even a Layman, never taught the Catechumens in the Church, but in the school of the Church, in some apartment appropriated to the purpose. The instruction given in these schools, was not confined to sacred subjects only: In many of them grammar, rhetoric, and other sciences were likewise taught ‡.

* Between this usage and our rite of Confirmation we discover an analogy.

† GROTIUS and others.

‡ See BINGHAM on Catechists, Catechisms, and Catechetical Schools, with the writers to whom he refers.

Of

Of this description was the famous school of *Alexandria*, in which JEROM says, St. Mark the Evangelist was the first catechetical Teacher *. From the foundation of this Church, there was a continued succession of celebrated Doctors. About the year 180, PANTÆNUS was the instructor of Christian children in this school, which EUSEBIUS remarks, had long before this period been a seminary of sacred learning, and still continued so in his time †. PANTÆNUS was succeeded by CLEMENT, who while he was catechist, composed his celebrated work still extant, the *Paedagogue*, or *Child's Guide*. To CLEMENT succeeded ORIGEN, when he was only eighteen years of age, after whom HERACLAS was appointed, and he was followed by DIONYSIUS. The illustrious ATHANASIUS likewise, and DIDYMUS and ARIUS successively held this office. At *Cæsarea*, *Antioch*, *Rome* and *Carthage*, were similar schools. At *Jerusalem* CYRIL wrote his *Catecheses*, while he was Catechist of that school, and a young man, as JEROM and others have remarked.

Before I proceed to enquire what was the substance of the ancient Catechisms, and to examine how far our own form corresponds with them, it may be proper to say something of the condition and

* JEROM's words are, *Juxta quandam veterum in Alexandria consuetudinem, ubi a Marco evangelistâ semper ecclesiastici fuere doctores, docuit PANTÆNUS.* By Ecclesiastical Doctors he cannot mean the Bishop and Presbyters of the Church, but the Doctors of Christian Philosophy in the Catechetical School.

† EUSEB. Hist. Eccl. Lib. v. Cap. x.

treatment of the heathen Catechumens, who, at the times of which I have been speaking, formed the great body of persons that were catechised. These were, in general, adults, and partly proselyted to the Christian faith ; but till they had obtained a more perfect knowledge of the Christian system, it was not thought expedient that they should be admitted to be baptized. In the apostolic age indeed, and at the first plantation of the Gospel, the interval between Conversion and Baptism was very short. What St. Luke relates of *CONANUS*, of the Ethiopian Eunuch, and of the jailor at *Philippi*, sufficiently proves, that Catechising and Baptism closely accompanied each other. In subsequent times, the term of probation was prolonged, though it was always, in some degree, regulated by the proficiency and good conduct of the Catechumen. The too hasty and indiscriminate admission of converts, was found by experience to fill the Church with immoral characters, and to increase, especially when persecution raged, the number of Apostates. The pagan Catechumens were therefore regularly disciplined and prepared for Baptism.

Two years seem to have been the most common period of probation and instruction *. Thus, while time was given to make trial of their conversation, and opportunity allowed for weaning themselves from their former errors, they were gradually instructed ; first in the more simple and common prin-

* It was in some places three years, and occasionally more. In others eight months, and sometimes less.

ciples of religion, and afterwards in the more mysterious articles of the Christian faith.

The Pagan Catechumens were divided into at least two classes, the imperfect and perfect, or the novices and the proficient. The more ignorant of the former were only not quite Heathens, and numbers of the latter had made such progress in Christian knowledge, and given such proofs of their sincerity and orderly conversation, as qualified them to become candidates for Baptism at the next public administration of that rite. These were accordingly accepted, and appointed to be baptized at the approaching festival of Easter or Whitsuntide.

The former class were frequently distinguished by the name of *Hearers*, from their being permitted to hear Sermons preached, and the Scriptures read in the Church. The others were called *Genuflectors*, or *Prostrators*, from their being allowed to hear the prayers likewise, and to receive the Minister's benediction*. At the celebration of the Eucharist both were excluded. The perfect, they that had been examined for Baptism and approved, devoted the season of Lent, or the twenty days that preceded the time of Baptism, to abstinence, confession, and prayer, and to hearing expositions of the Creed. At this time they were likewise taught the responses to be made at Baptism; the form in which they were to renounce the devil and covenant with Christ.

* See article *Final Blessing* in the Communion Office.

Our form or manner of catechising is like that of the primitive Church, by question and answer. Thus Philip catechised the Eunnuch, and thus adults in general were catechised prior to their admission to Baptism. "Catechism," says CLEMENT of *Alexandria*, "is the knowledge of religion first delivered to the ignorant by the Catechist, and again repeated by them;" and the preface to the *Roman Catechism* remarks, that "the manner of the apostolic catechising, which in the mysteries of Baptism the Church still imitates, was by questions and answers."

In matter and substance likewise our Catechism corresponds with ancient forms. CLEMENT styles the Catechism a *concise instruction*; the Catechumens being obliged to learn by heart only the Renunciation, the Creed, and the Lord's Prayer, which they repeated at their Baptism. They were principally catechised in the articles of the Creed, which were expounded at considerable length; and the Lord's Prayer was likewise commonly explained to them. Though the Ten Commandments are not expressly mentioned, as constituting a part of any primitive Catechism, yet it is not improbable that they were taught to young Christians; for they that were baptized promised to live according to God's commandments, and the Catechumens were always instructed in moral duties.

In the more ancient British Church likewise the exposition of the Creed and the Lord's Prayer formed the principal part of catechising. BEDE informs us,
that

that in his time "converts were taught the Creed," and the Saxon Canons direct the Clergy "to learn "and to teach the Lord's Prayer and the Apostles' "Creed," which were the Catechism of that age. Some of our old Councils enjoin the Ten Commandments to be taught and explained to the people, which shews that they have long had a place in the Catechism of our national Church. But under the darkness of Popery, all rational religious instruction was suppressed. "It served the crafty purpose of "the Bishops of *Rome*," as one of our Homilies* justly complains, "to keep all people so blind, that "they, not knowing what they prayed, what they believed, what they were commanded by God, might "take all their commandments for God's. As they "would not suffer the Holy Scriptures or Church "Service to be used or had in any other language "than the Latin, so were very few, even of the "most simple people, taught the Lord's Prayer, the "articles of the Creed, and the Ten Commandments "otherwise than in Latin, which they understood "not; by which universal ignorance all men were "ready to believe whatsoever they said, and to do "whatsoever they commanded."

What our Reformers did in general to rectify and correct these and other scandalous errors and abuses, has been concisely stated in the introductory Essay prefixed to the former Volume. Here I have to ob-

* Sixth and last part of Homily against Disobedience and Wilful Rebellion.

serve in particular, that to provide a Catechism in English, for the instruction of all, and more especially of the youth, was one of the earliest cares of CRANMER and his venerable associates. Accordingly the Injunctions given by the authority of the King's highness to the Clergy of this realm, which were probably prepared by the Archbishop himself, and which CROMWELL published in 1536, soon after he was created HENRY's vicegerent for all jurisdictions ecclesiastical within this realm; order, "That the Deans, " Parsons, Vicars, and others, having cure of soul " any where within this deanery *, shall, in their " Sermons and Collations, diligently admonish the " fathers and mothers, masters and governors of " youth being within their cure, to teach or cause " to be taught their children and servants, even from " their infancy, their *Pater-noster*, the Articles of " our Faith, and the Ten Commandments, in their " mother tongue: And the same so taught, shall " cause the said youth, oft to repeat and understand. And to the intent that this may be the more " easily done, the said Curates shall, in their Sermons " deliberately and plainly recite of the said *Pater-noster*, the Articles of our Faith and the Ten Commandments; one clause or article one day, and " another another day, till those be taught and learnt " by little and little; and shall deliver the same in " writing, or shew where printed books containing

* The Vicegerent appointed a special Commissary to visit the people and Clergy of each Deanery.

" the

“ the same be to be sold *, to them that can read or
 “ desire the same.”

But such was the ignorance of the age, and so untoward were the circumstances which occurred in HENRY'S reign, that the Injunctions could in few instances be obeyed: For from *the Articles to be enquired of in the King's Majesty's visitation*, issued in the first year of EDWARD †, and eleven years after CROMWELL'S visitation, we may I think discover, that the generality of the people still required to be taught even the Lord's Prayer. Of Parsons, Vicars, and Curates, EDWARD'S Commissioners are directed to enquire, “ Whether they have nor diligently taught, upon the Sundays and Holidays, “ their parishioners, and especially the youth the “ *Pater-noster*, the Articles of our Faith, and the “ Ten Commandments in English.” And “ whether they have expounded and declared the understanding of the same. *Item*, whether they have, “ every Lent, required their parishioners in their “ confession, to recite their *Pater-noster*, the Articles of our Faith, and the Ten Commandments.”

The royal Injunctions given this year (1547) to both the Clergy and Laity, order “ that every Holy “ day ‡ throughout the year, when they have no

* The English Catechism; that is, the Lord's Prayer, the Creed, and the Ten Commandments, was probably first published not long before the issuing of these Injunctions.

† Sept. 1, 1547.

‡ That is on every day appointed to be kept holy: on Sundays and the other Festivals.

“ Sermon,

“ Sermon, they (all Deans, Archdeacons, Parsons,
 “ Vicars, and other persons ecclesiastical) shall im-
 “ mediately after the Gospel, openly and plainly
 “ recite to their parishioners in the pulpit, the
 “ *Pater-noster*, the *Credo*, and Ten Commandments
 “ in English, to the intent the people may learn the
 “ same; exhorting all parents and householders to
 “ teach their children and servants the same, as they
 “ are bound by the law of God and in conscience to
 “ do.” And one of the articles to be enquired of
 at CRANMER’s visitation of the diocese of *Canterbury*,
 in the second year of Edward, 1548, was “ Whether
 “ Parsons, Vicars, and Curates, have not every ho-
 “ liday, when they have no Sermon immediately
 “ after the Creed openly, plainly, and distinctly re-
 “ cited to their parishioners in the pulpit, the *Pater-*
 “ *noster*, the Creed, and the Ten Commandments in
 “ English.” Another article was, “ Whether they
 “ have admonished their parishioners, that they
 “ ought not to presume to receive the Sacrament of
 “ the Body and Blood of Christ, before they can
 “ perfectly rehearse the *Pater-noster*, the Articles
 “ of the Faith, and the Ten Commandments in
 “ English.”

In 1548, the Catechism (excepting what at the
 end of it relates to the Sacraments) was drawn up
 nearly in its present form, and together with the
 other Offices of the Church, ratified by Parliament.
 At the first Revisal of the Book of Common Prayer,
 this Response, “ the same which God spake in the
 “ xxth Chapter of Exodus, saying, I am the Lord thy
 “ God,

" God, which have * brought thee out of the land of Egypt, out of the house of bondage," was prefixed to the Commandments; and the word *child* in the question before the Lord's Prayer, was substituted for *son*. Both of these Books, and those published in ELIZABETH's reign, read " forsake the devil, and all his works and " pomps, *the* vanities of the wicked world," &c. From the time of CHARLES (1625) to the last Review, the words were " forsake the devil and all his works," " *the* pomps and vanities of the wicked world." In 1661, *forsake* was changed for *renounce*, and " the " *vanities of the* wicked world," for " the *vanity of this* wicked world." At this Review likewise, the words " the King, and all that are put in authority " *under him*," were substituted for " the King and " *his Ministers*;" the form of expression used in all the preceding Books.

After the conference held before JAMES at *Hampton Court*, between the Episcopalian Divines, and the delegates of the Puritans; at which the latter complained, that the Catechism was defective, in

* At the Review of 1661, *which have* brought, was changed into *who* brought, perhaps for the better, but not in conformity to our translation. Here I shall observe, that some copies read *in* the title *confirmed of* (and not *by*) the Bishop; and in the Creed, *conceived of* the Holy Ghost; which *some* copies have *conceived by* the Holy Ghost in other Offices. These verbal variations are few and trifling, and proceeded more from the inadvertency of printers, than from any alteration made by the Revisers of the Book. Where in some of the older editions we find *by*, we read *of* in more modern copies, though the reverse of this is more common,

not

not settling the nature and number of the Sacraments, all the questions and answers concerning the Sacraments were added. This part was drawn up by Bishop OVERALL, then Dean of *St. Paul's*, approved by the Bishops, and annexed to the Catechism, by order of the King. At the Review of 1661, it was confirmed by the Convocation and the Parliament with two variations. The answer to *What is the outward visible sign or form in Baptism?* was *Water, wherein the person baptized is dipped, or sprinkled with it, in the name, &c.* And to the question, *Why then are infants baptized, &c.* the answer was, *Yes, they do perform them by their sureties, who promise and vow them both in their names, which when they come to age, &c.* The present answers are more simple and less embarrassed.

Having thus minutely noticed every alteration made in the Catechism, since its first compilation in 1548, I ask, what now becomes of all the various forms *, through which an ingenious writer declares it

* In the sketch of the History of the Catechism prefixed to his elegant Lectures, Mr. Gilpin has been very inaccurate. In the first page, he observes, that "in the beginning of the Reformation it was thought sufficient to begin with such common things, as were acknowledged equally by Papists and Protestants. The first Catechism therefore consisted simply of the Creed, the Ten Commandments, and the Lord's Prayer; and it was no easy matter to bring even those into general use." Here, before we are well introduced to it, we lose sight of the Catechism, to recover it no more. The remaining part of the history

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it to have passed? They existed only in his imagination : For if we do not reckon the addition, made in the

tory is founded on error, and has no relation to our established Catechism. Instead of the *English Catechism*, or *the instruction to be learned by every person before he be brought to the Bishop to be confirmed*, it is evident, that the Author is describing, without either intending or knowing it, a *Catechism in Latin for the use of Schools*, licensed by EDWARD, improved by NOWEL, in the reign of ELIZABETH, and afterwards corrected and sanctioned by the Convocation. The Catechism published in 1553, could not be "the first model of that which we now use," for that had been before this period twice sanctioned by Parliament, and accordingly published in 1549 and 1552; and it is sufficiently evident that *Nowel's Catechism* (which Mr. G. erroneously states to have been published in 1563) was not "our Catechism nearly " in its present form."

Of this Latin Catechism, as I have entered upon the subject, I shall give a farther account. By letters patent, dated May 20, 1553, about six weeks before his death, EDWARD commanded school-masters to teach their scholars a Catechism, entitled *Catechismus Christianæ disciplinæ summam continens*. Who was the author we cannot be certain. The work has been ascribed, and perhaps rightly, to POYNAT, who was Bishop of *Winchester* during GARDENER's deprivation; and by some to NOWEL, probably because he afterwards either revised it, or wrote another upon the same plan. The King says, "it was made by a certain pious " and learned man, and presented to him; and that he committed the examination of it to certain Bishops and other " learned men, whose judgment was of great authority with " him." These, I suppose, were CRANMER, RIDLEY, and the Divines, who in the preceding year had been employed in drawing up the *Articles of Religion*. The Book was probably recommended to the King by CRANMER, whose object was by Catechisms, Articles of Religion, and plain expositions of fundamentals, to instil right principles, and to eradicate Popery.

In

the reign of JAMES, scarce a single Office has undergone fewer, or less important changes, than the Catechism.

We

In this year, the Synod likewise approved a Catechism, which I think we may fairly conclude to have been the same with the preceding; for we find no mention of any other, and a bill introduced by the Prolocutor of MARY's first Convocation declares it to be a production *pestiferous and full of heresies*.

Of this Catechism we hear no more till the third or fourth year of ELIZABETH's reign, when we find that NOWEL, Dean of *St. Paul's*, had by the advice of CECIL, composed upon its model a Catechism, in which, as he states himself, "he had taken pains, as well about the matter of the Book, that it might be consonant unto the true doctrine of the Scriptures, as also, that the style might agree with the purity of the Latin tongue." In 1562 (the same year in which our present Articles of Religion were agreed upon,) NOWEL's Catechism was presented in MS. to the Convocation, who examined it with minute attention, and after making several alterations, unanimously sanctioned the performance by their synodal authority, and recommended it to public use. NOWEL, having received the Book interlined, and in some parts blotted, caused the whole to be transcribed, and sent the fair copy to CECIL; "not," he informs him, "in his own name, as afore, but in the name of the Clergy of the Convocation, as their Book, seeing it was by them approved and allowed." The MS. lay in CECIL's hands for above a year. It was then returned to NOWEL with some learned notes upon it, and remained with him till 1570; when it was published and dedicated to the two Archbishops, and the Bishop of London by name, and to all the Bishops. It was reprinted in 1572, and again in 1578, and for the benefit of students translated, by the Dean's order, into English and Greek. The Latin title is, *Christianæ pietatis prima institutio ad usum scholarum Latine scripta*.

We have many excellent explications of the Catechism, one or more of which must be presumed to be in

This Catechism was intended not merely for the use of schools; it was likewise meant to be a guide for the younger Clergy at least, in the study of theology, and to afford to Protestants abroad, in contradistinction to the tenets of the sectaries, a sort of public standard; a systematic summary and authentic record of the reformed religion professed in England. Though NOWEL's Catechism was directed against the corrupt doctrines of *Popery*, it did not favour the principles of the *Puritans* or *Precisians*; and of course the recommending of it to the perusal of the Clergy gave inexpressible offence to the ministers and leaders of that tribe, which was in general ignorant and conceited, discontented and turbulent, restless, rancorous, and revengeful. CARTWRIGHT, in his *Admonition to the Parliament*, written with the professed design of excluding the Liturgy, and of subverting at least the government of the Church by Bishops (whom, in his usual scurrilous manner, he calls "a remnant of Antichrist's brood," and the Liturgy "an abominable book") affectedly complains, that "now Ministers, like young children, must be instructed and "learned Catechisms;" and on the margin he was provoked to display as a sneer these words, "Ministers of London enjoined "to learn Mr. NOWEL's Catechism." To this WRIGHT, in his answer to CARTWRIGHT's dangerous and seditious publication, gravely replied, "That Catechism, which you in derision "quote in the margin, is a Book fit for you to learn also: and I "know no man so well learned, but it may become him to read "and learn that learned and necessary Book." Some years after this, Bishop COOPER, in his *Admonition to the People of England*, written in answer to MARTIN MAR-PRELATE, said; "For a Catechism, I refer them to that which was made by the "learned and godly man Mr. NOWEL, Dean of *St. Paul's*; received and allowed by the Church of England, and very fully "grounded

in the possession of all who are likely to look into this volume. I have long thought SECKER's Exposition to be the production best calculated for general use; though some of the smaller tracts distributed by the Society for Promoting Christian Knowledge, may be better adapted for the instruction of the more ignorant, whether infants or adults. Between the Lectures of SECKER and CYRIL's Catechetical Discourses, there is in many points an intimate analogy. I fancy that I discover an analogy more intimate, than many will be disposed to admit. Of his eighteen Discourses CYRIL devoted the last thirteen to the Exposition of the Articles of the Apostles' Creed, and SECKER has given us twelve Lectures on the same subject. The title of CYRIL's fifth Discourse, which immediately precedes the Exposition of the Apostles' Creed, is *De fide*, concerning faith: that of SECKER's fifth Lecture, which likewise precedes his Exposition of the Creed, is Grounds and Rule of Faith. The preliminary Discourses of CYRIL, not unlike those of SECKER, treat of repentance, renunciation and remission of sins, of the necessity of doing good works, and leading a holy life, and of the nature, necessity and benefits of Baptism. CYRIL's Discourses are addressed to candidates for Baptism, SECKER's to those who had been baptized in their infancy.

"grounded and established upon the word of God. There may
 "you see all the parts of true religion received, the difficulties
 "expounded, the truth declared, the corruptions of the Church
 "of Rome rejected." Strype.

OF THE RUBRICS AFTER THE CATECHISM.

The first Rubric enjoins, that "The Curate of every parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism."

Our first Book required the Curate once in six weeks at least, on some Sunday or Holiday, to instruct such children as should be sent to him, half an hour before even song, in some part of the Church Catechism. BUCER objected that the interval of six weeks was too long: In *Germany*, he remarked, many Churches exercised the children in the Catechism three days in the week, of which Sunday was one; and he recommended that in England it should be taught on every Sunday and Holiday. Accordingly the Rubric in EDWARD's second Book was modelled, as it stands at present, excepting only that the time of catechising was, at the last Review, appointed to be, after the second Lesson at Evening Prayer, instead of half an hour before.

Bishop COSSENS has observed, that the Rubric is expressed in indefinite terms, and he is of opinion, that a parochial Clergyman is not obliged by it to catechize on every Sunday and Holiday, but only as often as is necessary, according to the number of his parishioners, who may stand in need of catechetical
 1 instruction.

instruction. And this is one of the Rubrics, which according to Archdeacon SHARP, require to be understood with limitations, or at least will fairly admit of them. "No obligation," he observes, "can be urged from hence, that Ministers should catechize on all Sundays and Holidays, but that if they do it as often as occasions of their parishes require, and do it on such days and at such times as are here specified, and shew their diligence herein, so far as their diligence is necessary in this respect to the faithful discharge of their duty in the place where they officiate; that then they fulfil both the intention and the letter of the Rubric."

The Canon, however, is more explicit than the Rubric. It enjoins, that "the Minister upon every Sunday and other Holiday, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of Belief, and in the Lord's Prayer; and shall diligently hear and teach them the Catechism, set forth in the Book of Common Prayer."

The Rubric of 1662, which is now to be adhered to, where it differs from the Canon, orders the catechizing to be performed after the second Lesson, that is, nearly in the middle of the Evening Office. One principal object of the alteration was, it has been said, that persons more advanced in years might, as well as the youth, receive benefit from the Minister's exposition, and that servants and children might be excited by the presence of their masters
and

“ have learned all that is here appointed for them to
“ learn.”

∴ The words of the Canon are nearly the same ; it
adds, “ If any Minister neglect his duty herein, let
“ him be sharply reprov'd ; if he shall willingly
“ offend therein again, let him be suspended ; if so
“ the third time, then excommunicated. And like-
“ wise if any of the said fathers, mothers, masters
“ or mistresses, children, servants or apprentices,
“ shall neglect their duties, as the one sort in not
“ causing them to come, and the other refusing to
“ learn, as aforesaid, let them be suspended by their
“ ordinaries (if they be not children) and if they so
“ persist by the space of a month, let them be excom-
“ municated.”

The Canons of 1571, reprinted by SPARROW, re-
quired every Rector, Vicar, or Parish Priest, to re-
turn to the Bishop, or to his Chancellor every year,
within twenty days of Easter, the names of such pa-
rents and masters as neglected to send their children
at the appointed times to be catechized, and the
names of all who were above fourteen, and had not
come to the Sacrament*. They were to warn not
only youth, but persons of maturer age, that it was
provided by the laws of the land, that none should
be admitted to marry, or to be sponsor for a child
at the Font, or to receive the Sacrament, who had
not a competent knowledge of the Catechism † ; and

* SPARROW'S Col. p. 232. Quivis rector, &c.

† Ibid. p. 233. Admonebunt, &c.

further

further to enforce this, it was one of the articles which was exhibited, in order to be admitted by authority *; " That he, whose child, at ten years old and upward, was not able to say the Catechism, should pay ten shillings to the poor's box; the like penalty to be inflicted upon masters and mistresses, who had servants of fourteen years and upwards, that could not say the Catechism by heart."

* GIBSON'S Codex, p. 453.

OF THE
ORDER OF CONFIRMATION;

OR,

LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED;
AND COME TO YEARS OF DISCRETION.

THOUGH Confirmation was not, like Baptism and the Supper of the Lord, positively instituted by Christ himself, yet this sacred rite was administered by the Apostles to the converts that they baptized; and in the primitive Church all persons were, after Baptism, brought to the Bishop to receive his benediction. This benediction was a solemn prayer for the gift of the Holy Ghost; and this prayer was usually preceded by the ceremonies of unction, or chrism, signing with the sign of the cross, or obsignation, and the imposition or laying on of hands.

Chrism, or material unction*, was used by the Apostles in healing the sick†; but it does not appear to have then made any part of the original rite of

* *Χρισμα*, unction, was a common name for the whole of the Rite of Confirmation; so was *σφραγισ*, consignation, or signing with the cross. So was likewise imposition or laying on of hands. The title of our form is Imposition or laying on of hands.

† See Mark vi. 3. James v. 4.

Confirma-

Confirmation. It is first mentioned as one of the external ceremonies attending this rite by **TERTULLIAN** * and **ORIGEN** †, both of whom flourished early in the third century ‡. After it was once introduced into the Office of Confirmation, it soon came to be regarded, not merely as symbolical, but as the instrumental cause of great spiritual effects §. To this unction, as the completion of Baptism, was ascribed the power of making every Christian a Priest, or partaker of the royal Priesthood ¶. It is described as the confirmation of the covenant made with God in Baptism on our part; and on the part of God, as the collation ¶ or communication of the gifts of the Holy

* De Bapt. Cap. vii.

† In Levit. Hom. ix.

‡ Bishop **PEARSON** thinks, that the use of chrism in Confirmation was introduced very soon after the age of the Apostles. **DAILLY**, with others, is of opinion, that material chrism in Confirmation was not known before the beginning of the third century, about which time **TERTULLIAN**, and after him **ORIGEN**, mention it. The chrism of **THEOPHILUS** of Antioch, who wrote before either of them, is not a material but spiritual and mystic unction.

§ Some of the ancients imagined, that the consecration of the oil effected a mystical change in its nature, not unlike the change that was supposed to take place in the waters of Baptism, or the elements of the Eucharist.

¶ In allusion to the words of 1 Peter ii. 5, 9. **ORIGEN** as cited above. **JEROM** cont. Lucif. c. ii. **AMBROS.** de init. cap. vi. **PRUDENTIUS** says,

Post inscripta oleo frontis signacula, per quæ
Unguentum regale datum est, et chrisma perenne. *Psychom.*

¶ Constit. Apost.

Spirit. But this ceremony of anointing at the time of Confirmation, being simply an ecclesiastical institution; and having likewise been grossly abused in the ages of superstition, was not adopted at the Reformation by the Church of England, which, like every other national Church, has the power of decreeing its own rites and ceremonies*.

The second ceremony at Confirmation was consignation, or signing the forehead with the sign of the cross. This was accompanied with unction, and together with it was considered as "the seal of the Holy Spirit †." The ceremony of consignation is first mentioned by TERTULLIAN; but in subsequent ages it became so frequent and familiar, that scarce any office of religion, whether public or private, was performed without it. By the Church of England it was retained as a part of the Confirmation Rite in her first Book of Offices, but rejected in the second. At Confirmation the crossing was always performed with material unction; and when our Reformers abolished the use of chrism, to preserve consistency, it was requisite that its concomitant appendage, ob-signation, should likewise be removed.

But the most solemn ceremony, and that which universally prevailed in the Rite of Confirmation, was the imposition or laying on of hands. This ceremony is of very great antiquity, having been used by JACOB in blessing the two sons of JOSEPH; and

* Article xx.

† Second General Council, held at Constantinople, A. D. 481.

by Moses, when he appointed JOSHUA to be his successor. Among the Jews it was practised in all benedictions, and on various other occasions; but in the Christian Church it was more peculiarly applied to conferring Orders, reconciling penitents, and administering Confirmation.

THE ORIGIN, ANTIQUITY, AND NECESSITY OF CONFIRMATION.

After the descent of the Holy Ghost upon the Apostles on the day of Pentecost, they preached the Gospel and baptized. The inferior Ministers did the same. PHILIP in particular, who is supposed to have been the second of the seven Deacons, and next to STEPHEN, preached, and baptized many at *Samaria*. These Converts received all the benefits conferred by Baptism. Still it appears, that something more was wanting to confirm and make them perfect: for St. Luke informs us, that “when the Apostles, which were at Jerusalem, heard that *Samaria* had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they hands on them, and they received the Holy Ghost*.”

If some additional ministration had not been neces-

* Acts viii. 14. 17.

tary, for what reason is it to be supposed, that two Apostles should have gone from *Jerusalem*, to lay hands upon those that had been baptized in *Samaria*? "It was not necessary," as CYPRIAN* has determined, "that they should be baptized again." But, to adopt the words of HOOKER, who describes the practice, and speaks the language of the primitive Church, it was necessary "to add to Baptism, imposition of hands, with effectual prayer for the illumination of God's most Holy Spirit, to confirm and perfect that which the grace of the same Spirit had already begun in Baptism †."

But, excepting where the Office of Baptism was performed by Ministers of inferior degree, and an Apostle not present at the time, Confirmation appears to have immediately followed Baptism. Thus St. Luke further informs us, that when Paul had baptized the Disciples at Ephesus in the name of the Lord Jesus, he laid his hands upon them, and the Holy Ghost came on them ‡.

From these testimonies it is evident, that Confirmation, or prayer with the imposition of hands for the collation of the Holy Spirit, was actually practised by the Apostles themselves. It was practised by them both before and after they preached the Gospel to the Gentiles; and in their practice there is something more than mere example. Their example here is, what CYPRIAN styles, *Apostolicum*

* Ep. 73. p. 202. Oxon. Ed.

† Eccl. Pol. book v. chap. xlv.

‡ Acts xix. 5, 6.

Magisterium, a rule and precedent given by the Apostles for the Church to follow.

St. Paul himself makes the laying on of hands a fundamental point of Christian doctrine. "Leaving, therefore, the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment*." Of the six fundamental points, or principles of the doctrine of Christ, according to St. Paul, the laying on of hands is one. But here a question may arise. It may be asked whether by this imposition of hands is meant the rite of Confirmation, as practised by the Apostles?

Imposition of hands may signify any and every Christian rite, except the two Sacraments of Baptism and the Supper of the Lord. It signifies first, the Confirmation of Baptism; secondly, the Ordination of Ministers; thirdly, the Absolution of Penitents; fourthly, the Visitation of the Sick; fifthly, the Benediction of any single Person, and sixthly, the Benediction of Persons newly married.

It will not be pretended that the last three form any part of the foundation of which Paul is speaking. The question then is, to which of the first three his words refer? Absolution of penitents cannot

* Heb. vi. 1, 2.

be meant: for we do not find that the Apostles ever used this ceremony in absolving them, though it was afterward a very common form in the ancient Church. Again, the Apostle is speaking of a foundation, of which Baptism is a principal part; the absolution of Baptism therefore was sufficient for the remission of sins. Neither can Ordination here be meant. The Apostle proposes to leave principles, of which laying on of hands is one, and to go on to perfection, or to higher mysteries, of which Ordination is the chief, and of this he treats afterward. The laying on of hands therefore after Baptism for the conveyance of the Holy Ghost, must be meant by St. Paul; for it is the only probable meaning that the words can have, and it appears to be the only interpretation that the context will admit. In this passage then St. Paul makes the laying on of hands after Baptism to be an essential initiatory rite: And "this Catechism of St. Paul," as CHRYSOSTOM has observed, "is perfect*."

OPINIONS OF THE EARLY CHRISTIANS RESPECTING
CONFIRMATION.

The ancient Fathers conceived, that Confirmation added something to the benefit of baptismal regeneration, and that without Confirmation Baptism was imperfect. The persons baptized were therefore, immediately upon coming out of the water, presented

* Bishop JEREMY TAYLOR on Confirmation.

to the Bishop to be confirmed*. TERTULLIAN expressly says, that "as soon as they came up out of the waters of Baptism, they were anointed with the consecrated unction: then they received imposition of hands, and the Holy Spirit was invoked and invited by a benediction:" Then he continues, "the most Holy Spirit willingly descends upon the cleansed and blessed bodies," that is, upon the bodies cleansed by Baptism, and blessed by Confirmation. He elsewhere says, "the body is signed or sealed, (alluding to the consignation on the forehead) that the soul may be fortified and confirmed; the body is overshadowed by the laying on of hands; that the soul may be illuminated by the Holy Ghost." Should any one object that Baptism is sufficient, he replies, that "it is for them that die presently after, but not for them that live, and fight against their spiritual enemies; for in Baptism we do not receive the Holy Ghost, but being cleansed by baptismal water, we are prepared for the Holy Ghost under the Angel, or Bishop of the Church." Describing the excellence and happiness of the Church of Rome in his days, TERTUL-

* Baptism was administered chiefly at two seasons of the year. Dioceses were not extensive, and the people came from a distance to the city where the Bishop resided. JEROM affirms that the custom of the Churches is, that the Bishop go abroad, and lay his hands, and pray for the gift of the Holy Ghost on those, whom Priests and Deacons had baptized in smaller cities at a distance. And this practice CYPRIAN derives immediately from the example of Peter and John.

LIAN says, " she believes in one God the Creator of
 " the universe, and in Jesus Christ, the Son of God,
 " born of the Virgin Mary, and in the Resurrection
 " of the flesh : She mingles the Law and the Pro-
 " phets with the Evangelic and Apostolic writings,
 " and thence imbibes faith : She signs with water in
 " Baptism, invests with the Holy Spirit at Confir-
 " mation, feeds with the Eucharist, and exhorts to
 " martyrdom *."

CYPRIAN, it has been already observed, derives
 the rite of Confirmation from the example of the
 Apostles. He adds, " Our practice (i. e. at Carthage,
 " of which he was Bishop) is, that they who are bap-
 " tized, be presented to the rulers of the Church,
 " that by our prayer, and laying on of hands, they
 " may receive the Holy Ghost, and be consummated
 " with the seal and signature of the Lord †."

A Synod of African Bishops, in which CYPRIAN
 presided, argue upon this as an incontrovertible
 point, as a proposition universally granted, that
 " every one who is baptized, should afterward be
 " anointed, in order to his receiving the grace of
 " Christ, and becoming by Confirmation the anoint-
 " ed of God ‡." They decree Baptism, Confirma-
 tion, and the Eucharist, when administered by he-
 retics, to be null and void. But the same CYPRIAN
 enjoins, that " where any one has been legitimately
 " baptized, he must not be re-baptized. What is

* TERT. De Baptism. De Resurrect. et De Præscript.

† Ep. 73.

‡ Ep. 70.

" wanting

“wanting must be supplied by prayer, imposition of hands, and invocation of the Holy Spirit *.”

From CLEMENT of *Alexandria*, EUSEBIUS † relates, that the Bishop, to whose care a young man had been committed by John the Evangelist, after instructing and baptizing him, “sealed him with the seal of the Lord,” that is, administered to him Confirmation. EUSEBIUS † likewise relates from CORNELIUS, Bishop of Rome, that NOVATIAN being very sick, and believed to be at the point of death, received clinic Baptism; that is, while he lay upon the couch he was sprinkled with, but not immersed in, water. After his recovery he omitted to receive, what the Church required, Confirmation from the Bishop: and as he did not obtain this, EUSEBIUS asks, “How could he receive the Holy Ghost?”

PSEUDO DIONYSIUS, the author of *Ecclesiastical Hierarchy* §, having described the manner of baptizing Catechumens, the trine immersion, and the cloathing of them with white garments, adds, “Then they are brought to the Bishop, who signs them with the most divinely-operating chrism, and gives them the Eucharist.” The rite of Confirmation he likewise calls, “the perfective unction of chrism,” and “the holy consummation of baptismal regeneration;” intimating, that till Confirmation was obtained, something was imperfect, the gift of the Holy Spirit was wanting.

* Ep. 73.

† Lib. iii. cap. 23.

‡ Lib. vi. cap. 43.

§ Cap. 2. et. 4.

CYRIL's third mystagogic Catechism is a Discourse on Chrism or Confirmation, and on the spiritual graces then conferred. " You were made Christians by receiving the antitype of the Holy Ghost, (that is unction, chrism, or Confirmation) because you are the image of Christ. When he was baptized in the Jordan, he ascended out of the water, and the Holy Spirit descended substantially upon him, like resting upon like. To you in the same manner, as soon as you came up out of the waters of the sacred font, chrism, or unction was given, with the antitype of which, (that is the Holy Spirit) Christ was anointed. The body is anointed with visible unguent, but the soul is sanctified with the holy and vivifying Spirit."

AMBROSE reminds the young Christian of " the spiritual seal which he had received. God the Father hath sealed thee, Christ hath confirmed thee *." This spiritual seal he elsewhere calls, " The perfection, or completion of Baptism, which took place, when, after the font, the Holy Spirit was poured forth, by the invocation of the Bishop †." And again, " We believe, that by the imposition of hands, the Holy Spirit is received: this is done after Baptism, by the Bishop, for the confirmation of unity in the Church ‡."

The Council of *Eliberis* in Spain, A.D. 305, required, " that all persons baptized, should be brought to the Bishop, in order that they might be

* De Init. cap. 7.

† De Sacram. lib. iii. cap. 2.

‡ Comment. in Heb. vi.

" perfected

“perfected by his benediction and imposition of hands.” The Council of *Laodicea* in Phrygia decreed, that “they who are baptized, must after Baptism be anointed with heavenly unction, in order that they may be partakers of the kingdom of God.” The first Council of *Arles*, A.D. 314, at which the Bishops of York and London, with other British divines were present, decreed, that *Arians*, baptized in the name of the Father, Son, and Holy Ghost, should not be re-baptized; but that only “hands were to be laid upon them, (that is, Confirmation administered) that they might receive the Holy Ghost*.” And the second general Council held at Constantinople in 381, ordered Confirmation to be administered in a prescribed form, still retained by the Greek Church †.

PRACTICES OF THE EARLY CHRISTIANS RESPECTING
CONFIRMATION, AND THE EUCHARIST.

In the earlier ages of the Church, the Eucharist, as well as Confirmation, was given after Baptism to both infants and adults. “The flesh is washed,” says TERTULLIAN †, “that the soul may be purified: The flesh is anointed, that the soul may be consecrated: The flesh is signed, that the soul may be fortified: The flesh is overshadowed by the imposition of the

* See SPELM. Con. Brit. Tom. i. p. 39.

† The evidence produced on this head, the Reader may observe, does not extend below the fourth century.

‡ De Resurr. cap. viii.

“hand,

"hand, that the soul may be illuminated by the Spirit:

"The flesh feeds upon the Body and Blood of Christ,

"that the soul may receive nutriment from God."

TERTULLIAN here describes all the ceremonies that immediately followed Baptism, unction, consignation, imposition of hands, and the Eucharist. To administer the Sacrament of the Lord's Supper to children, which never preceded the rite of Confirmation, was the ordinary practice in the days of CYPRIAN. In his treatise on the case of those, that in the time of persecution had been prevailed upon to sacrifice to idols, to deny, or fall off from the Christian Faith, he speaks of parents, who when they went to sacrifice at the heathen altars, took their infant children in their arms. These children, he observes, lost the benefits that they had received, and he introduces them thus complaining, "Will they not at the day of judgment say; We ourselves did nothing: We did not desert the bread and the cup of the Lord; nor run of our own accord after these prophane contaminating rites. It was the perfidy of others that destroyed us; our murderers were our parents†."

The author of *the Constitutions* directs mothers to bring their children with them to the Eucharist, and describes the order, in which they communicated. The children received after the Deaconesses, Virgins, and Widows. The writer of *Ecclesiastical Hierarchy* testifies, that children were admitted to the Eucharist,

* Parentes sensimus parricidas.

as well as to Baptism, though they understood not the reasons of either mystery: And whatever may be pretended by the defenders of the decision of the Council of Trent on this subject, it is certain, that AUSTIN and his contemporary, Pope INNOCENT, believed, that for the salvation of infants, it was generally necessary, they should receive the Holy Communion. CYPRIAN, AUSTIN, and many of the ancients, seem to have understood the saying of our Saviour, "Except ye eat the Flesh of the Son of Man and drink his Blood, ye have no life in you," to allude to the Eucharist, and to apply to infants, as well as to grown persons. AUSTIN asks, "Where is there a person, who will dare to affirm, that this saying does not appertain to infants, and that they can without partaking of this Body and Blood have life in them?" This doctrine he inculcates repeatedly, at different times and on various occasions.

The practice of admitting infants to Confirmation and to the Communion, is mentioned in GREGORY's Sacramentary, which permits children to suck the breast, before they receive the Communion, if necessity require. The *Ordo Romanus*, or Roman Order, a celebrated book of Offices, compiled in the eighth century at latest, and at one time very generally used, directs the Bishop, after giving the white garments to the infants that had been baptized, to lift up his hand, and to lay it on the head of each, and to pray over them, invoking the seven-fold grace of the Holy Spirit; and then dipping his thumb in the chrism, to sign each of them on the forehead with the sign of the cross,

cross, saying, "I confirm thee in the name of the " Father, and of the Son, and of the Holy Ghost." This order likewise enjoins, that infants, after they are baptized, shall not eat any food, nor even suck the breast, without the greatest necessity, till they communicate in the Sacrament of the Body of Christ *. This Roman Order our countryman **ALCUIN**, successively the scholar of **BEDE** and **EGBERT**, enlarged and improved; and afterward introduced the use of it into the Gallican Church, near the close of the eighth century, in the time of **CHARLEMAGNE**. Among the works of **ALCUIN** the book of Divine Offices has been classed; but that book, in its present state, was not written by him; for there is clear internal evidence, that it could not be composed before the beginning of the eleventh century. Whoever was the author, we learn from him, what was the practice of the age in which he lived. "The infant after Baptism, was clothed " again and brought to the Bishop, if he was " present, to be confirmed, and to receive the Communion †."

In the beginning of the twelfth century, it was still the practice to confirm children and to give them the

* *Ordo de Sabbato sancto—ubi de ritu baptismi—Oratio—Item Oratio post Confirmat.—See also the Writers of the middle ages on Divine Offices.*

† *Si vero Episcopus adest, statim confirmari eum oportet chrismate, et postea communicare (De Sabbato sancti Paschæ). Nos vero, præsentem Episcopum, simul baptizamus, et per impositionem manus Episcopi Spiritum Sanctum accipimus. AMALAR. FORT. de Oct. Pent.*

Sacrament, immediately after they were baptized ; but from this period, the latter custom began to fall into disuse in the Western Church ; and in France, before the close of this century, it was entirely abolished.

The Greek Church, however, has been more tenacious of these ancient usages. In it Baptism is seldom deferred beyond the eighth or tenth day after the birth ; and Confirmation, which consists only of the single rite of Chrismation, though a distinct ceremony from Baptism, is performed immediately after it, and regarded as a necessary appendage to it. The Sacrament of the Lord's Supper is administered in both kinds to children of one or two years of age, and in case of imminent danger to new born infants, after Baptism, and Confirmation. They, as AUSTIN and other ancients did, ground their belief of the absolute necessity of the Sacrament of the Body and Blood of Christ, upon the declaration of our Lord, John vi. 53. and in defence of their practice, they plead the universal usage of the primitive Church.

To return to the Western Church ; In England, in the thirteenth century, children were confirmed before they were five years old *, an age at which they could apprehend neither the nature of the Office, nor the duties it enjoined. AQUIN and BONAVENTURE (both of whom flourished soon after the middle of this century)

* *Infra quinque annos ad ultimum postquam natus fuerit infans potest confirmari. EDMUND. Cantuar. in Speculo Ecclesie.—A.D. 1230.*

are of opinion, that children should be confirmed in their infancy, *quia dolus non est, nec obicem ponunt*, they are without guile, and do not impede the descent of the Holy Spirit. By our provincial Constitutions of 1322, the Clergy are directed "frequently to admonish the people, that after Baptism the Confirmation of little children is not to be delayed; that they are not to wait long for the coming of the Bishop, but when they hear that he is in the neighbourhood, they are to take the children to him, as soon as may be*." After this period the Western Church was not disposed to admit children to be confirmed till they were of maturer age; and for this judicious regulation the following reason is assigned by CASSANDER, "that their parents and sponsors, with the rulers of the Church, might have an opportunity of instructing them more diligently in the faith which they professed at Baptism †." A Synod at Milan,

* *Frequenter etiam moneantur parentes per sacerdotes, ut parvulos Baptizatos ad Confirmationem ducant, nec diu expectant adventum Episcopi: sed pro Confirmatione pueros ad eum ducant, ubi eum propè adesse audierint, post baptismum, quam citius poterint.* WALTER. A.D. 1322. (Gibson's Codex, p. 454.)—Linwood remarks, that in this passage *parvulos* and *pueros* are indiscriminately used, and that *puer* properly signifies a child above seven and under fourteen. Yet here were probably meant children under seven.

† In Ecclesijs potissimum Latinis non nisi adultiore ætate pueros admitti videmus, vel hanc certè ob causam, ut parentibus, susceptoribus et Ecclesiarum præfectis occasio detur pueros de fide, quam in Baptismo professi sunt, diligentius instituendi et admonendi. Cassandri consult.

in

in 1563, forbade Confirmation before seven years of age; and the Council of *Trent*, which with discontinuations, was continued from 1545 to 1563, appoints it to be administered between seven and twelve. But before the *Milanese* Synod was assembled, or the Council of *Trent* had made this decree, the reformed Church of England, upon which the eye of Europe was turned, had very much improved the ministration of this sacred rite. Our Reformers abolished some usages, which popery had incorporated into the Office, and rectified some erroneous notions, then existing, respecting the rite itself, which were warranted neither by Scripture nor antiquity; for Confirmation had been made a Sacrament in the strictest sense of the word. They likewise laid aside the ceremony of anointing with chrism* the person confirmed; because the chrism had been irregularly applied by those, who were not authorized to administer Confirmation; and because they that were authorized, joined to the use of the chrism superstitious ceremonies unknown to the ancients: And what was perhaps the greatest improvement of all, they required that children should arrive at years of discretion, before they were presented to the Bishop to be confirmed.

THE BISHOP THE ORDINARY MINISTER OF
CONFIRMATION.

It has been already remarked, that in the days of the Apostles, inferior Ministers baptized, and many

* Yet EDWARD'S First Book directed the Bishop to cross them on the forehead.

of them had the power of working miracles: but the ministration of conferring the Holy Ghost upon those who had been baptized, by the imposition of hands and by prayer, was committed to the Apostles only. "Not that any Apostle," as AUSTIN has well remarked, "gave the Holy Ghost;" for Christ alone, as he is God, could do this. The Apostles prayed, that the Holy Ghost might come on those, upon whom they laid hands; but they did not give it themselves. "This custom," continues AUSTIN, "the Bishops of the Church still observe *."

CHRYSOSTOM asks, "Why could not the Samaritans receive the Holy Ghost, as well as Baptism, from the hands of Philip?" And he answers, that "Perhaps this was done for the honour of the Apostles, to distinguish their super-eminent dignity from inferior ministrations." What he thinks a better reason is, that St. Philip, in his opinion, one of the seven Deacons, and next to St. Stephen, "did not give the Holy Ghost, because he had no power to do it, this gift being peculiar to the Apostles. Hence it is that at present we see the heads† of the Church, and no other, do this."

INNOCENT I, who was made Bishop of *Rome*, A.D. 402, is full and explicit on this subject. "With regard to the Confirmation of children it is clear, that none but the Bishop is authorized to administer it:

* De Trinitat. Lib. xv. C. 26.

† *Τῆς κοινότητος*, a term often used to denote the society of the Apostles, and, in the singular number, St. Peter in particular. See Suicerus.

“ For though Presbyters be Priests, they have not
“ the eminence or high dignity of episcopacy * : and
“ that the Bishops alone have power to confirm, and
“ to give the Holy Ghost, is proved not only by the
“ custom of the Church, but by the words of the Acts
“ of the Apostles, which assert that Peter and John
“ were sent to minister the Holy Ghost to them who
“ were already baptized †.”

For the more complete investigation of this point, it will be necessary to remember, that the act of Confirmation formerly consisted of various parts or ceremonies, and that these differed in different places. The first rite was the consecration of the chrism. This was in all Churches reserved to the Bishop ‡. The first three Councils, held at Carthage, prohibit the interference of Presbyters in the consecration of the chrism ; and the fourth, obliges such of them as lived in the country, to go every year before Easter to the Bishop, in order to receive from his hands the consecrated chrism. Similar rules are laid down by vari-

* Pontificatus tamen apicem non habent. The Apex Pontificatus is likewise mentioned by Pope SYLVESTER, and noticed by PSEUDO-ALCUIN, RHABANUS MAURUS, and the old Ritualists in general, as one grand reason why Bishops only may administer Confirmation. See the ancient Writers *De Divinis Officiis ac Ministeriis*.

† Ep. i.

‡ Once the Pope's Legates carried the chrism every year from Rome to Constantinople, a small cruet of which was sold for 200 Hungarian crowns. But the Patriarch and Bishops now consecrate the chrism. The Greeks consecrate in the week before Pentecost, the Latins in the week before Easter.

ous Councils held in Spain and France, by Greek Canons, and by the decrees of Popes.

In the Roman Church there was a double chrismation, which SYLVESTER is supposed to have introduced; and INNOCENT I. thus describes: "Presbyters may anoint the baptized with chrism; but the chrism must have been consecrated by the Bishop; and they may not sign the forehead with this chrism, for this belongs only to the Bishops, when they give the Holy Ghost." That is, the Priest might after Baptism anoint the top of the head with chrism, but not the forehead; for this was done only by the Bishop, when he administered Confirmation.

INNOCENT III. who was a celebrated Canonist, says, "By anointing the forehead, imposition of hands is designed, because by it the Holy Spirit is given. For this reason it is, that while a simple Presbyter can perform other unctions, this can be done only by the chief Presbyter, or the Bishop." The same writer says, "that where a Bishop cannot be present, it is safer that chrismation should be omitted, than administered without authority." The ceremony when performed by a person not appointed to this ministration, he styles "a mere shadow without truth or efficacy."

But this double chrismation was not admitted, either in the Gallican, or in any Eastern Church. In France the Priests anointed with chrism after baptizing; but chrismation was not repeated, when the party came afterward to the Bishop to be confirmed. Where it was omitted at Baptism, the Bishop was to be in-

formed of the omission at the time of Confirmation, that he might anoint the person with chrism, which was thought a proper ceremony, but appointed to be performed only once. At the celebration of this rite in the Eastern Church, the chrism is often used by a Priest ; but he must have a delegated power from the Bishop, and the chrism is always consecrated either by a Bishop, or the Patriarch *. Again, when the Bishop is present, he performs chrismation himself.

But the two other ceremonies, imposition of hands, and prayer for the descent of the Holy Ghost, were almost universally the office of the Bishop. In the hand of the Bishop was placed that plenitude of ecclesiastical power, which no Presbyter was allowed to usurp. Yet the Bishops were empowered, upon special occasions, to commission Presbyters to administer this part of Confirmation, and even in their own presence ; and in some Churches, the Presbyters had a general commission from the Bishop to lay hands upon the baptized, rather than that any should be suffered to die without the benefit of Confirmation.

* This is commonly done on the Thursday in Holy Week. The chrism is composed of storax, balsam, cassia, myrrh, and the decoction of nearly forty several drugs, seeds, and plants, added to, and mixed with wine and oil : a catalogue of the ingredients may be found in the Euchologion. This is afterward distributed and put into round bottles or vials, often called *αλαβαστρες*, alabasters, in allusion to the alabaster-box of ointment, which Mary Magdalen brake and poured upon our Saviour's head. Goar's Euchol. p. 637, and Smith's Greek Church.

But this was no encroachment upon the episcopal prerogative: the Priest commissioned on these occasions to confirm, acted in subordination to the Bishop, and according to his direction. Neither was this practice ever allowed in the Western Church, in proof of which position it may be sufficient, without citing other authorities, to state what has been observed by JEROM * and INNOCENT †. One lived in the fourth, the other in the twelfth and thirteenth centuries. The former will not be suspected of favouring the pretensions of Bishops to any superiority over Presbyters, to which they were not strictly entitled. The latter, whose great abilities and learning are admitted by all, even by those who execrate his rapacity, arrogance, and cruelty, could not be ignorant of the discipline of that Church, of which he was the despotic governor for more than seventeen years ‡. Now these two writers expressly testify, “ that Presbyters, “ were never on any occasion, either in the presence “ or absence of the Bishop, permitted to confirm ; “ and that the sick died without Confirmation “ when the Bishop could not attend to administer “ it.”

JEROM introduces a *Luciferian* asking, “ Why “ he who is legitimately baptized does not receive the “ Holy Ghost, but by the imposition of the Bishop’s “ hands?” The answer is, “ This observation is

* Dial. Adver. Lucif.

+ Ep. i. Cap. iii.

‡ He was elected Pope Jan. 8. 1198, consecrated Feb. 22, and died July 16, 1216.

“ derived

“ derived from the authority of Scripture for the honour of the sacerdotal order, the prevention of schisms, and the safety of the Church. You ask where it is written? I reply in the Acts of the Apostles. But even if there were no authority for it in Scripture, the consent of the whole Christian world should have the force of a command.”

In the latter ages, when the external ceremony came to be more regarded than the rite of divine appointment, the people were too apt to believe, that sacerdotal unction with chrism, might supply the want of episcopal Confirmation. At the time of our Reformation the Regulars, and more especially the modern orders of Friars with the Jesuits, who were no friends to episcopacy, and wished to be exempted from its jurisdiction, publicly taught, especially in England, that the unction, which they were licensed by the Pope to administer, effected all that was ordinarily done in episcopal Confirmation. These novel doctrines, calculated to serve certain purposes, and tending to the destruction of the discipline and unity of the primitive Church *, were justly censured and ably confuted by the theologic faculty at Paris; and the censure was well defended by HALLIER, a doctor of the Sorbonne. The propagation of these new opinions, and this manifest abuse of chrism, probably induced the first Compilers of our Offices to reject the

* Quibus fuit propositum aliter docendi, eos necessitas coegit aliter disponendi instrumenta doctrinæ. These are the words of TERTULLIAN.

*" have all things necessary for their salvation, and
" be undoubtedly saved."*

After these Rubrics came the Catechism in all the old books ; and after it Confirmation, which began with the Versicles and Responses. " Our help is in
" the name of the Lord, &c."

At the Revision made in 1661, the Catechism and the Order of Confirmation were disjoined, and the substance of the preceding Rubrics thrown into the Preface, with which the Office begins. Still it may be noticed, that the two last Rubrics after the Catechism refer to Confirmation. The former says,
" So soon as children are come to a competent age,
" and can say in their mother tongue, the Creed,
" the Lord's Prayer, and the Ten Commandments ;
" and also can answer to the other questions of this
" short Catechism ; they shall be brought to the
" Bishop. And every one shall have a Godfather
" or Godmother, as a witness of their Confirma-
" tion."

What is meant by " a competent age," or as the title of this Office expresses it, " years of discretion," the Church has no where defined. Our Diocesans I believe, generally recommend, that none under full fourteen years of age at least, be presented for Confirmation. Some children arrive at years of discretion sooner than others. Much depends upon the capacity of the child, and more upon the mode of its education. The Church requires that such as are brought to be confirmed be well instructed

in

in the Catechism. At their Baptism their sponsors promised for them; and they themselves are now called upon solemnly to engage, that they will renounce all evil; believe the Articles of the Christian Faith, and keep God's Commandments. It is therefore indispensably requisite, that they understand the reasonableness and propriety of this renunciation, the truths of the Creed, and the meaning of the Commandments, together with the use and import of Prayer and of the two Sacraments.

This Rubric likewise enjoins, that "*every one shall have a Godfather or a Godmother, as a witness of their Confirmation;*" that is, a young man shall have a Godfather, and a young woman a Godmother. For this appointment I own I can see no sufficient reason; and it is not now commonly observed. Before the Reformation the case was widely different; for then infants were sometimes confirmed at five or six years of age. The parties to be confirmed are presented to the Bishop by the Minister of the parish, who is a witness of their Confirmation; and who, it is presumed, preserves a copy of the names of those whom he presents, for this among other reasons, that if any of them be negligent in coming to the Holy Communion, he may admonish such of their duty.

OF THE PREFACE.

The Church of England is so far from esteeming "ignorance to be the mother of devotion," that she employs every possible endeavour to make each of
her

"and forgiveness of sins" in Baptism: It then petitions, that they on whom the Bishop lays his hands "may be strengthened with the Holy Ghost the Comforter," and that God will "daily give them increase of grace." It prays in particular for what theologians have styled the seven-fold grace of the Holy Spirit: "first the spirit of wisdom, and secondly of understanding, thirdly the spirit of counsel, and fourthly of ghostly strength, fifthly the spirit of knowledge, and sixthly of true godliness, and seventhly the spirit of holy fear."

The introductory part of this prayer appears to have been borrowed from a form that in an ancient Greek Office followed Baptism, and preceded Confirmation; and the latter part was copied from a form of Confirmation mentioned by AMBROSE, which is itself evidently taken from Isaiah xi. 2. where in the Septuagint and Vulgate these seven gifts or graces are enumerated. In our translation the sixth is omitted. The note of GREGORIUS on this passage is: "Qui spiritus in sex suas partes distribuitur. Crevit autem in Christianismo: ideo distribuitur in septem*."

Instead of *strengthen them*, &c. the words in our first Book were, "Send down from heaven, we beseech thee, O Lord, upon them thy Holy Ghost the Comforter, with the manifold gifts of grace, the spirit of wisdom," &c. In the Second Book these were changed into their present form. The

* Apoc. i. 4. iv. 5. v. 6.

words "now and for ever," at the end, were added in 1661.

OF THE RUBRIC BEFORE THE BENEDICTION PRAYER.

This Rubric directs: "Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying." The ancient practice in England seems to have been for the Bishop to repeat the form appointed, while his hands remained upon the head of each child; or at the utmost, upon the heads of as many as his hands could touch at one time. In the late Gallican Church the Bishop laid his hands upon as many as could conveniently kneel before him, and after he had laid his hands on each of them, he repeated the form prescribed; and it is now customary in some Dioceses of England for the Bishop to cause the children to kneel, either at the rails of the Communion, or in some wide convenient aisle in the Church, and after laying hands on each separately, to say the Benediction Prayer, putting the form of course in the plural number.

OF THE BENEDICTION PRAYER.

The antiquity and universality of the ceremony of laying on of hands, with the use of prayer at Confirmation, I have already noticed. This significant act is expressive of the authority of the Bishop. Still he pretends not to grant any blessing himself.

He

He humbly beseeches God, the giver of all grace, to "defend those upon whom he lays hands, with his heavenly grace, that they may continue his for ever, and daily increase in his Holy Spirit more and more, until they come unto his everlasting kingdom."

The words directed in Edward's first Book to be used by the Bishop, were very different from these. There, after the people had answered *Amen* to the former prayer, the minister said, "Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. *Amen.*"

Rubric. Then the Bishop shall cross them in the forehead, and lay his hands upon their heads, saying,

"N. I sign thee with the sign of the cross, and lay my hand upon thee; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

These words were certainly conformable to the prayers anciently used at Confirmation. But as our Church had from the first establishment of the Book of Common Prayer, omitted the chrism, or material unction, and as the signing with the cross in this Office was laid aside at the Revision of the Book, consistency required that these two forms of words should be changed, when the two corresponding ceremonies were abolished. Our Reformers
knew

knew that anointing with chrism, and signing with the sign of the cross, were not specified in Scripture, nor essential to Confirmation. They might however, without subjecting themselves to just censure from any quarter, have lawfully continued the chrism and the crossing; but by abolishing both these ceremonies, and retaining only what the Apostles practised, prayer and imposition of hands, they have restored to this Office its original simplicity.

The form of words used at chrismation in the Greek Church, is "the seal of the gift of the Holy Spirit *." That of Rome is, "I seal thee with the sign of the cross, and I confirm thee with the oil of salvation †." The words of Confirmation, like those of Absolution, were formerly in the Western Church always precatory.

* This is the title given to the rite of Confirmation by the second General Council held at Constantinople. A.D. 381. The Greeks have likewise retained the ceremonies of oblation described by CYRIL. The forehead is first anointed, then the ears, nostrils, breast, &c. Some of the reasons assigned by their Ritualists for anointing the different parts of the body may be found in CYRIL's third Mystagogic Catechesis.

† Zealots of the Roman Church have maintained that the Greeks have no Confirmation, because they do not use imposition of hands. In the Roman Church the Bishop gives the person confirmed a gentle tap upon the cheek, to remind him, say their Ritualists, that he is henceforth willingly to suffer indignity for the name of Jesus: and to persevere in his Christian warfare with invincible resolution. DURAND. DURANT.

OF THE TWO VERSICLES, AND THE LORD'S PRAYER.

Immediately after the words above cited, from the first Book of Edward, followed this Rubric. *And thus shall he do to every child, one after another, and when he hath laid his hand upon every child, then shall he say, "The peacc of the Lord abide " with you."*

"Answer. And with thy spirit."

Why these words were omitted in the second and the succeeding Books, the true reason cannot now be given. WHEATLY says "it is certain that it was " thrown out when BUCER revised it." Who would not suppose from this, that BUCER had objected to these Versicles? But in the animadversions which, at the special request of CRANMER, he made on some passages and ceremonies in the first Book, for the alteration of which he has in general assigned sound reasons, no notice is taken of this passage. Nay, the passage itself, is not found in the translation which BUCER used.

In 1661, the ancient salutation, "The Lord be " with you," and the answer, "And with thy spirit," were placed where the Versicles last mentioned originally stood. At the same time the Lord's Prayer was first added to this Office.

OF THE FIRST, OR PROPER COLLECT.

The Bishop having now, in imitation of the example of the Apostles, laid his hand upon all, who
 1 have

have in their own persons voluntarily stipulated to renew their baptismal vow, proceeds to pray, that this rite may not be an empty insignificant sign ; but that, when his hand is removed and himself withdrawn, the hand of God may ever be over them, and his Holy Spirit alway with them ; that his Spirit may direct them to understand, and his mighty hand enable them to perform the divine word, till they come to everlasting life.

OF THE SECOND, OR GENERAL COLLECT.

This Collect, taken from the end of the Communion Service, was added to the Confirmation Office at the Revisal in 1661. CYRIL says, the sacred rite of Confirmation, is the spiritual phylactery of the body, and the conservator of the soul. In this Collect we pray God to “ direct, sanctify and govern, “ both our hearts and bodies in the ways of his laws, “ and in the works of his Commandments ; that “ through his most mighty protection, both here and “ ever we may be preserved in body and soul, “ through our Lord and Saviour Jesus Christ.” This Collect is formed from the prayer of St. Paul, “ And the very God of peace sanctify you wholly : “ and I pray God your whole spirit and soul and “ body be preserved blameless, unto the coming of “ our Lord Jesus Christ.”

The Bishop concludes the Office with a benediction, in which he prays that the blessing of God Almighty, the Father, the Son, and the Holy Ghost, may

may be upon the persons that have been confirmed *, and remain with them for ever.

The last Rubric directs, that " none shall be admitted to the Holy Communion, until such time as they are confirmed, or are ready and desirous to be confirmed † ;" and by ready, is here meant, that they " are arrived at a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments ; and also can answer to the other questions of the Church Catechism."

* Till 1661, the Rubric before the blessing was, " Then shall the Bishop bless *the children*, saying thus."

† The words ' ready and desirous to be confirmed' were added at the last Review, in compliance with the request of the Presbyterian Divines, that Confirmation might not be made so necessary to the Holy Communion, as that none should be admitted to it unless they had been confirmed.

THE
FORM OF SOLEMNIZATION
OF
MATRIMONY.

IN the beginning of Genesis we read, that HE who made us what we are, and who best knows our temperament, pronounced that it was "not good that man should be alone," and that he therefore "made an helpmeet for him."

The propensity to unite into societies, or communities, is a principle congenial to humanity: "it is the dictate of nature, and the institution of Providence." But of all associations, the first, the most natural, and the most necessary, is Marriage. It is the fountain and foundation of every other. "The first society," says Cicero *, "is in wedlock. This is the original of a city, and the seminary of a state."

* De Off. Lib. i. Cap. xvii.

By the law of England, Marriage is considered simply as a civil contract; by which a man and a woman mutually engage to live together as husband and wife. Yet it is a contract so important and venerable, that to impress a stamp of sanctity upon it, and the more effectually to secure it from violation and contempt, its celebration has in all ages of the world, more especially among civilized societies, been accompanied with religious rites. Of this we have examples in the marriage of Rebecca with Isaac, of Ruth with Boaz, and of Sarah with Tobias; where we find that prayers were offered up by the father of the family, and the attendants, to implore the blessings of God.

The rites of Marriage used by the modern Jews; they pretend to have adopted from their remote progenitors *. Among other ceremonies †, the bridegroom

* They say their Marriage Ceremonies are the same with those performed at the Marriage of Tobias.

† The Marriages of the Jews, as well as of the Greeks and Romans, were accompanied with extraordinary festivities. Thus Laban, when he gave his daughter to Jacob, "gathered together all the men of the place, and made a feast," which lasted seven days. Gen. xxix. 22. 27. Samson, at his Marriage with the Philistine woman, made a feast of seven days. Judg. xiv. 12; and Tobias, at the request of his father-in-law, kept the wedding feast fourteen days, doubling the usual period. Tob. vii. 20. The Song of Solomon has been supposed by some critics to consist of seven parts, one of which was sung on each of the seven days succeeding the Marriage. Though this opinion be conjectural, and perhaps erroneous, yet from the Song itself we learn, that
the

groom and the bride are placed under a canopy ; a Rabbi, or Chaunter of the synagogue joins their hands, and the bridegroom puts a ring upon the finger of the bride, saying, " By this ring thou art " my wife, after the custom of Moses and the children of Israel." The Rabbi then pronounces benedictions, and the paranympths, or bridemen and bridemaids, throw each an handful of wheat upon the heads of the new married couple, saying, " Increase and multiply."

The Egyptian Marriages were anciently celebrated in the temple of Isis. The man swore, that " he " would love the woman dearly ;" and the woman, that " she would make the man her husband, and " lord of all she had." The Greeks made supplications and sacrifices to such of their deities, as were supposed to preside over Marriage. Among the

the friends of the bridegroom, and the companions of the bride were present, and rejoiced with them during the feast. The bride was conducted with great pomp to the bridegroom's house. The procession was accompanied with instruments of music. The bride and bridegroom wore crowns on their heads, as a token of joy, Cant. iii. 2 ; but after the destruction of the temple this practice is said to have been discontinued. Of the magnificence of their dress on these occasions we may judge from the Psalmist's comparing the splendor of the rising sun, to that of a bridegroom issuing from his chamber. A fuller account of the Jewish rites of Marriage may be seen in SELDEN. *Uxor. Hebr.* BUXTORF. *Syn. Jud.* FLEURY.

The superstitious opinions and impure practices of the Pagans, AUSTIN exposes at considerable length, and in strong sarcastic terms.

Romans, no marriage was solemnized, without consulting the auspices and other sacred ceremonies. The man and woman were joined in wedlock by the hand of the Priest.

Among the Christians of the first ages, the Marriage Ceremony was usually, but not universally, performed by an ecclesiastical Minister. Such Marriages however, as were contracted according to the established Roman or Pagan forms, though the Rulers of the Church might reprobate them, it was not then in their power to annul. If, for instance, a Christian man married according to the Roman law a Jewess, or a female infidel, or an heretic, the validity of the Marriage was never disputed. Yet the delinquent was liable to the punishment of ecclesiastical censures; which, however, were inflicted principally with the view of deterring others from the commission of similar offences.

But even during this period, in Marriages contracted between parties that were Christians, the Office was commonly performed by a Minister of the Church. "It is proper," says IGNATIUS, "that the parties marrying should be united by the Bishop's consent, that the Marriage may be according to the Lord, and not according to concupiscence." If this passage of IGNATIUS, admitting it to be authentic, stood alone, and unsupported by any other evidence, it might by some be deemed inconclusive on the point; but let us hear the words of TERTULLIAN, who likewise lived in the second century. "How can I sufficiently express the happiness of that Marriage, which

" which the Church conciliates, the oblation confirms, and the benediction seals ; which the angels publish, and the Father ratifies *." On this passage GOTHOFRED, the celebrated commentator on the code of THEODOSIUS, remarks that TERTULLIAN here alludes to five Pagan rites of Marriage: 1. the *proxenetae*, or *conciliatores*, the promoters or makers up of the Marriage; 2. the oblation of the espousal presents; 3. the sealing of the instruments; 4. the presence and evidence of friends and witnesses; and 5. the consent of parents.

TERTULLIAN further says, that clandestine Marriages, that is, such as were not professed before the Church, " were in danger of being pronounced " adulterous." AMBROSE, GREGORY Nazianzen, and others, speak of the benediction of the Priest, and of his joining together the right hands of the bridegroom and the bride. CHRYSOSTOM inveighs against the indecorous manner in which some Marriages were solemnized, and says, that " they should call for the " Priests; and the knot of unity in Marriage should " be tied by their prayers and benedictions." BASIL, speaking of Marriage, calls it the yoke or bond, which men take upon them by sacerdotal benediction. The fourth Council of Carthage † ordains, that " the " bridegroom

* Unde sufficiam ad enarrandam tantam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, Angeli renunciunt, Pater rato habet. Ad Uxor. L. ii. Cap. i.

† Held A. D. 398. POSSIDIUS, in his life of AUSTIN says, that his opinion, founded either on the institutes of AMBROSE, or the

" bridegroom and bride be brought by their parents;
 " or paranympths, before the Priest, to receive his
 " benediction, and declares that without his benedic-
 " tion the Marriage is void."

At Rome, SYLVESTER, in 320, ordained, as DAMASUS informs us, " that a Bishop should be the husband of
 " *one wife, who had been blessed by the Priest*;" and Pope CIRICIUS in 390 says, in answer to a question put to him on the subject, that a woman *espoused* to one man must by no means be married to another, " for any violation of the benediction given by the
 " Priest at her espousals, would among Christians be
 " regarded as a sort of sacrilege." Here, as well as in the decretals of INNOCENT I. (410) the sacerdotal blessing at the espousals before the Marriage, is mentioned as an usage commonly received. And in the year 520, HORMISDAS decreed, that " no Christian
 " should contract clandestine Marriage; but that he
 " should receive the benediction of the Priest, and
 " marry publicly in the Lord." Without producing further evidence, we may safely conclude, that it was the general practice, among the Christians of the first ages, to celebrate Marriage before an ecclesiastical Minister.

In succeeding ages, this regulation of the primitive Church was so far disregarded, that in the West,

the decree of this African Council, was " that the Priest could
 " not be a *procurator*, a promoter, or solicitor of marriage; but
 " that when the parties themselves had agreed upon the marriage,
 " the Priest should at their request attend to confirm the con-
 " tract, and to pronounce the benediction."

about

about the year 780, CHARLEMAGNE found it expedient to make a decree, declaring "every Marriage performed without sacerdotal prayers, oblations, and benedictions, to be unlawful." Such an union, his *Capitulars* observe, is "not matrimonial but meretricious;" and the parties consummating such Marriage are denounced guilty of concubinage and fornication. In the East likewise, LEO*, surnamed the Wise, who ascended the imperial throne of the Greeks about the year 900, revived the ancient practice, which from that period appears to have been generally † established by law ‡.

In

* LEO had buried three wives without having had male issue, and he married a fourth. This offended the Greek Canonists, and he was by the *Patriarch* of Constantinople suspended from Communion. The *Emperor* in return deprived the *Patriarch*. After LEO's death, his successor re-instated the *Patriarch*, and a Convocation was held, which by declaring *fourth* Marriages to be illegal, restored public tranquillity. See Mosheim, v. ii. p. 426.

† Among the exceptions to this general rule, we may in particular remark the practice in France since the period of the Revolution. During CROMWELL's usurpation likewise, in order to degrade the Clergy, Marriages in England were solemnized by Justices of the Peace in private houses.

‡ See BINGHAM, B. xxii. Chap. iv. Sect. 3, and SILDEN, whom the former misrepresents. SILDEN neither supposes, nor insinuates that *this* order of LEO was the beginning of the general practice of making Marriages by sacerdotal benediction. His opinion here agrees with that of GOTHOFRED. He simply says, that notwithstanding the decrees of Councils, and of Pontiffs, and the writings of the Fathers, no imperial law (*jus Cæsareum*) had hitherto ratified this practice (Uxor Ebra. Lib. ii. Cap. xxix);

That

In our own country, the rule laid down in the Canon of Carthage *, was adopted with some variation by THEODORE†, of *Canterbury*, in 680, and by EGBERT, of *York*, about 740; and the sacerdotal benediction formed a part of the ceremony when ETHELWOLF betrothed JUDITH, daughter of CHARLES the Bald. The order of EDMUND, King of the Anglo-Saxons in 940 requires, that when the dower‡ is contracted for, and the bride given in Marriage, the Priest shall be present and bless the union; and the Council of *Winchester*, held A.D. 1076, does in effect little less than declare, that “the father, who gives her in Marriage, without the blessing of the Priest, “prostitutes his daughter.”

That the practice was common in the early Church SELDEN maintains. BINGHAM does not seem to have attended to the two different subjects discussed by SELDEN in Chaps. xxviii. and xxix.

* The Canon of *Carthage* is, *Sponsus et sponsa cum benedicendi sunt a sacerdote, a parentibus suis vel a paranympis offerantur, qui cum benedictionem acceperint, &c.*

† The Canon of THEODORE, is *Quomodo benedicendi sunt sponsus et sponsa, sponsus et sponsa cum precibus et oblationibus a sacerdote benedicantur, et legibus sponsentur, ac doceantur, et a paranympis custodiantur, et publice solenniterque accipiantur, &c.*

‡ BLACKSTONE seems inadvertently to admit, that Pope INNOCENT III. was the first, who ordained the celebration of Marriage in the Church (Book i. Chap. xv.). He here did not recollect, what he elsewhere tells us, that in England under HENRY II. *Dos ad ostium ecclesiæ* was the most usual species of dower.

OF THE IMPEDIMENTS TO MARRIAGE.

For various reasons, which it cannot be necessary to enumerate, every legislature that consults the benefit of the community, will guard with a vigilant eye against the introduction of any unnecessary impediment to lawful Matrimony. We, in England, have accordingly removed numerous obstacles, which before our Reformation, the artifices of the Clergy had thrown in the way of legal wedlock. It was not for the *health of souls*, as was falsely pretended, but for the augmentation of their own perquisites and emoluments, that they invented and instituted all those impediments and prohibitions, from which exemptions might be purchased with money. They pretended, that the natural avenues to Marriage were shut, merely that they might be paid for opening them again. And it may still be disputed, whether all and every regulation made in 1753, by the act to prevent clandestine Marriages, are beneficial to the interests of Christianity, and the welfare of the state *.

In the Roman civil law are fourteen impediments

* Restraints upon Marriage, especially among the lower class, are evidently detrimental to religion and morality, by encouraging licentiousness and debauchery among the single of both sexes; and thereby destroying one end of society and government, which is *concubitu prohibere vago*, to prohibit promiscuous concubinage. —Blackstone.

to Matrimony, which the six following verses comprise :

Error, ¹ conditio, ² votum, ³ cognatio, ⁴ crimen, ⁵
 Cultus disparitas, ⁶ vis, ⁷ ordo, ⁸ ligamen, ⁹ honestas. ¹⁰
 Si sis affinis, ¹¹ si forte coire nequibis, ¹²
 Si parochi et duplicis desit præsentia testis, ¹³
 Raptave sit mulier nec parti reddita tuta, ¹⁴
 Hæc facienda vetant connubia, facta retractant.

That is, first, *mistake* of the person ; as when a man marries one woman, whom he supposes to be another. Secondly, *condition*, or when *A* marries *B*, whom *A* believes to be of a condition or rank suitable to his own, but whom he afterwards finds to be of an inferior or dishonourable one. Thirdly, a *vow of chastity*, made by a man or woman of any religious order. Fourthly, *consanguinity*, where the parties are within the prohibited degrees of kindred. Fifthly, *crimes*, such as adultery, &c. Sixthly, *difference of religion*. Seventhly, *force or violence*, which excludes *consent*. Eighthly, when a man is in holy *orders*. Ninthly, *tie*, that is a former Marriage, or precontract still existing. Tenthly, *decency*, as when two persons are betrothed, and one of them dies before the Marriage, the survivor may not marry the brother or sister of the other. Eleventhly, *affinity*. Twelfthly, *impotency*. Thirteenthly, the want of a legal Minister and two witnesses. And fourteenthly, when a woman is run away with.

The impediments to lawful Marriage in England are not numerous. Independent of impotency and of mental imbecility, which latter invalidates every engagement,

engagement, they are only three, 1. A preceding Marriage, or precontract still existing: 2. Consanguinity, or affinity *, that is relationship either by blood or Marriage; and 3. In cases of minority, want of the consent of parents or guardians.

On each of these three impediments, I shall offer a few observations. They may serve as directions to the younger part of the Clergy, if any of them be without a better guide; and may also be of use to the parties intending to contract Matrimony.

A simple precontract to one person is not now regarded as an impediment to a legal marriage with another †. Still the party disappointed may obtain by a legal process all the compensation that in such a case a trifling sum of money can afford.

But a second Marriage during the life of a former husband or wife, is by the ecclesiastical law a mere nullity; and the party affecting to contract such Marriage the statute law has made guilty of felony, on account of its being so gross a violation of public

* How far this impediment was extended will appear, when we come to treat of it in particular.

† Yet before the regulations of the late act for preventing clandestine Marriages took place, any contract of Marriage made between persons capable of contracting, either *per verba de presenti*, that is, in words of the present tense, or, *per verba de futuro*, in words of the future, was deemed a valid Marriage to many civil purposes; and the parties so contracting, might be compelled by the *spiritual* courts, to celebrate Marriage *in facie ecclesie*. But verbal contracts have now no force to compel a future Marriage. Yet in an action brought upon the case, the party offending is liable to damages.

decency as well as justice *. Yet where the husband has been abroad seven years, though the wife might have received intimation of his being alive; and *vice versâ*; or where the husband has been absent from his wife for seven years within the Kingdom, and she had no knowledge of his being alive within that time, and *vice versâ*, though any subsequent Marriage is void, yet it is not felony. Thus likewise, in case of separation *a mensâ et thoro*, a second Marriage is not felony, but simply void †.

Either consanguinity or affinity, within certain degrees, forms a second impediment to legal Marriage. The statutes that mention the degrees within which Marriage is prohibited, and the table of degrees set forth by authority in 1563, required by the canons to be hung up in Churches, and frequently annexed to the larger editions of the Book of Common Prayer,

* Polygamy can never be endured under any rational civil establishment, whatever specious reasons may be urged for it by the eastern nations, the fallaciousness of which has been fully proved by many sensible writers: but in northern countries the very nature of the climate seems to revolt against it; it never having obtained in this part of the world, even from the time of our German ancestors, who, as Tacitus informs us, "prope soli barbarorum singulis uxoribus contenti sunt." Polygamy is condemned both by the law of the New Testament, and the policy of all prudent states, especially in these northern climates. By the laws of ancient and modern Sweden, it is punished with death. And JUSTINIAN, even in the climate of modern Turkey, is express: "*duas uxores eodem tempore habere non licet.*" Blackstone, book i. ch. 16, and book iv. ch. 13.

† For some other exceptions see Blackstone.

are

are founded upon the prohibitions recorded in the xviiiith Chapter of Leviticus *. In Leviticus it is to be noticed, that not every one of the degrees, exhibited in the table, is particularly specified; but the whole is deducible by fair inference. For example, the statutes and the table expressly forbid a man to marry his wife's sister; upon which Bishop JEWEL argues thus: "Though I am not forbidden by plain
" words to marry my wife's sister, yet I am forbidden
" by other words, which by exposition are plain
" enough: For when God commands me, that I
" shall not marry my brother's wife, it follows directly, that he forbids me to marry my wife's
" sister. For between one man and two sisters,
" and between one woman and two brothers there
" is like analogy or proportion." The most remote degree prohibited from marrying by the Levitical law, and the law of this realm, is that between the uncle and niece, or between the nephew and the aunt.

Before the Reformation, our canon law prohibited the Marriage of both what are usually called first and second cousins; excepting where the parties were at the expence of obtaining a dispensation, which might always be procured with money. But the Marriage of cousin-germans, or first cousins, was not forbidden by either the statute, or civil law, Till the time of THEODOSIUS indeed, there existed no

* The table, with the admonitions that precede, and the observations that follow it, may be seen in *Gibson's Codex*, and *Burn's Eccl. Law*.

human law whatever, either ecclesiastical or civil; relating to such Marriages; but that Emperor made a law expressly forbidding them. This he did probably by the advice of AMBROSE, who, in opposition to the opinion of AUSTIN, ATHANASIUS, and the Fathers in general, thought that Marriages between first cousins were incestuous, and forbidden in Scripture. From AMBROSE we learn that the Emperor punished with severity those who offended against this law, by contracting such Marriages. But at the accession of JUSTINIAN, who as a legislator may be considered as the successor of THEODOSIUS, this law was repealed; and since that period, first cousins have, by the civil law, been allowed to marry, though the Canonists continued the prohibition, which they extended even to second cousins; and in succeeding ages commonly to the fourth, and occasionally to the seventh generation. It was not till the thirty-second year of the reign of HENRY VIII. that these abuses were corrected in England, when a statute was enacted, declaring that first and second cousins might lawfully marry.

Spiritual relations were likewise prohibited from contracting Marriage. The code of JUSTINIAN, which, as we have already noticed, approves the Marriage of first cousins, forbids the Godfather to marry her, for whom he has been sponsor. The Council of *Trullo* goes further, and ordains that he shall not marry her mother. This spiritual relation was afterwards extended to the Catechist and the Catechumen. The baptizer was not to marry the baptized, nor the
father

father or mother of the baptized. Neither were the man and woman, who had been sponsors for an infant, allowed to marry, by reason of the supposed spiritual relationship subsisting between them. Had the *principle* of these regulations been extended a little further, it would have been conclusive on the subject of Marriage; for, might it not, with equal justice, have been argued, that by the laver of regeneration in Baptism, all Christian men and women are brothers and sisters, and therefore incapable of contracting Matrimony?

The only remaining impediment is want of age*.

By

* Between this and the last mentioned impediment is a difference that deserves to be noticed. Impediments are of two kinds, first, such as are canonical, and therefore sufficient by the ecclesiastical laws to avoid the Marriage in the spiritual courts. But these make the Marriage *voidable* only, and not *ipso facto void*, until sentence of nullity be obtained. Of this nature are consanguinity, affinity, and some particular corporal infirmities. These canonical disabilities are either grounded upon the express words of the divine law, or are consequences plainly deducible from it. It being therefore sinful in persons who labour under them, to attempt to contract Matrimony together, they are properly the object of the coercion of the ecclesiastical magistrate; in order to separate the offenders, and inflict penance for the offence, *pro salute animarum*. But such Marriages being not void *ab initio*, but voidable only by sentence of separation, they are esteemed valid to all civil purposes, unless such separation is actually made during the life of both of the parties.

The other sort of impediments or disabilities, are those which are created, or at least enforced, by the municipal laws. Of this nature are, a prior Marriage, or having a husband or wife living; want of age; or want of consent of parents or guardians; and

By our statute law it is enacted "that all Marriages
 "solemnized by licence where either of the parties
 "not being a widower or a widow," (which supposes
 emancipation) "shall be under the age of twenty-one
 "years, which shall be had without the consent of
 "the father, or if he be dead, of the mother, if un-
 "married; or of a guardian lawfully appointed, shall
 "be absolutely null and void to all intents and pur-
 "poses whatever."

With respect to Marriage by banns the case is different. Some Clergymen, I know, are of opinion, that the Minister ought to be certified, that the parties are full twenty-one years of age, or that the consent of the parent or guardian has been obtained, before he can lawfully proceed to celebrate a Marriage by banns.

This opinion is evidently grounded upon the 62d Canon, which ordains, that "no Minister, upon
 "pain of suspension *per triennium ipso facto*, shall
 "celebrate Matrimony between any persons when
 "banns are thrice asked*, and no licence in that
 "respect

and want of reason. These civil disabilities make the contract void *ab initio*, and not merely voidable. They do not dissolve a contract already formed, but they render the parties incapable of forming any contract at all. They do not put asunder those who are joined together, but they hinder the junction; and if persons under these incapacities come together, the union, in the eye of our laws, is not matrimonial, but meretricious. See Blackstone, b. i. ch. 15.

* The Latin is clearer and stronger than the English Canon. In this last clause, the words, *not where banns, &c.* are in the Latin,

“ respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said Marriage.” The rule was plain, and the penalty upon conviction was both severe and inevitable. Though suspension for three years *ipso facto* did not take place till it was judicially declared, yet when the offence was proved, the punishment could neither be dispensed with nor mitigated. The Courts had nothing more to do, and it was not in their power to do less, than declare the penalty awarded by the Canon, pronounce the sentence, and see it put in execution *.

But

Latin, vel omnino etiamsi trina bannorum. In the English, the force of *omnino* and *etiamsi* is lost. And other parts of the Canon are not easily intelligible without the help of the Latin. Archdeacon SHARPE has devoted nearly two entire Discourses to the consideration of this Canon.

* To give one instance; about 1725, a Clergyman near London was articted against before the Chancellor for having, after the regular publication of banns, married a couple, who were under age. The Clergyman was a man of character, and it appeared had been imposed upon. Still he was pronounced guilty of a breach of the Canon. The Chancellor and Bishop of London were desirous that the penalty might be mitigated: but, at a consultation, it was agreed, that the Judge could not do it. The Court of Arches, to which appeal was made, after deliberation, confirmed the sentence of the Chancellor, and upon an application to the Archbishop for a dispensation, it was determined that no relief could be lawfully given. See Burn's Eccl. Law. Such prosecutions by parents or guardians, whose consent had

But it is now enacted by a statute, that "no Minister solemnizing Marriages between persons, both or one of whom shall be under the age of twenty-one years, after banns published, shall be punishable by ecclesiastical censures for solemnizing such Marriages without consent of parents or guardians, whose consent is required by law, unless he shall have notice of the dissent of such parent or guardians." This statute likewise enacts, that "in case such parents or guardians, or one of them, shall openly and publicly declare, or cause to be declared, in the Church or Chapel where the banns shall be so published, at the time of such publication, his, her, or their dissent to such Marriage, such publication of banns shall be absolutely void."

OF THE PUBLICATION OF BANNS.

BANNS is derived from a Saxon word, which signifies to promulgate, proclaim, or publish. In barbarous law Latin *bannire* also means to publish. In this sense it is used in the Capitulars of CHARLEMAGNE. The practice of publishing an intended Marriage is of great antiquity in the Christian Church. TERTULLIAN, in the second century, speaks of the danger of contracting *clandestine* Marriages, and his meaning of *clandestine*, he explains to be "such not been previously obtained, were indeed rare; but the penalty was rigorous and severe; and in a populous parish it was not easy for the most conscientious and circumspect Clergyman to avoid being betrayed into a breach of the Canon."

“ Marriages as were not professed before the Church.”

Where a licence to marry has not been obtained from the Ecclesiastical Court, the Rubric prefixed to the form of publication directs, that “ the Banns of Marriage must be published in the Church, three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory ; the Curate saying after the accustomed manner :” But a later statute enacts, that “ Banns of Matrimony shall be published upon Sundays only, and during the time of Morning Service, or of the Evening Service, if there be no Morning Service, immediately after the second Lesson.” Some of the reasons for these alterations are sufficiently obvious. When there is no Communion, the Sentences before the Offertory are seldom read ; and when there is a Communion, the greater part of our congregations withdraw immediately after the Sermon, and none hear the Sentences read, but they who mean to receive the Communion. To give therefore the greater publicity to the Banns, the time of publishing is now appointed to be immediately after the second Lesson, when it must be presumed that the whole congregation is assembled.

Again, Banns may now be published during the time of Evening Service when there is no Morning Service. Whereas, according to the former regulation, Banns could be published only in the Morning, for the Sentences before the Offertory are not to be read in the Evening.

Before the last Review of the Liturgy there was no special form of words appointed for the Minister to use in the publication of Banns. The present form was then added, and the late statute enacts, that "all Banns shall be published according to this form."

"No Curate is obliged to publish Banns of Matrimony between any persons whatsoever, unless they seven days at the least before the time required for such publication respectively deliver notice in writing of their Christian and Surnames, and of the house, or houses of their respective abodes, and of the time they have dwelt in such houses."

OF THE RUBRIC AFTER THE PUBLICATION OF
BANNS.

This Rubric states, that "if the persons that are to be married dwell in divers parishes, the Banns must be asked in both parishes; and the Curate of the one parish shall not solemnize Matrimony betwixt them without a certificate of the Banns being thrice asked from the Curate of the other parish."

On the subject of this Rubric I beg leave to refer to the statute of the 26th of George II. Chap. xxxiii. which I have had such frequent occasion to cite. The statute explains in detail and supplies the deficiency of the Rubric. In particular it gives instructions relative to the publication of Banns, where both

or either of the persons to be married dwell in an extra-parochial place, having no Church or Chapel where Banns have been usually published.

OF THE RUBRIC BEFORE THE PREFACE.

The circumstances to which our attention is principally directed by this Rubric are the time and place of solemnization.

In the late Gallican Church the solemnization of Marriage was prohibited during Advent and Lent, excepting only the nineteenth day of March, the anniversary of St. JOSEPH, who is reputed to be the patron of happy Marriages. The English Roman Catholics still continue to observe the seasons mentioned by LINWOOD, and specified in our old *manuals*.

In England, Marriage may now be celebrated at all seasons of the year, and on any day. But before the Reformation, and even since that era, "the solemnization of Marriage was prohibited from the first Sunday in Advent to the Octave of the Epiphany" (that is, till the eighth day after the Epiphany) "exclusively; and from Septuagesima Sunday to the first Sunday after Easter inclusively; and from the first day of Rogation to the seventh day after Pentecost inclusively *." That similar pro-

* A verbal contract of Marriage made during these prohibited seasons was binding, but in them the solemnization of Marriage in the face of the Church, and otherwise, was not allowed. The rule was,

Ecclesiæ vetitum, necnon tempus feriarum,

Impediunt fieri, permittunt facta teneri.

hibitions

hibitions existed after the Reformation appears from the proceedings of the Convocation in 1575, who presented to the Queen for confirmation the following article. *That the Bishops take care that it be published in every parish within their Dioceses before the first day of May next coming, that Marriage may be solemnized at all times of the year;* which article however she rejected. In the same reign, a bill, *declaring Marriages lawful at all times*, was brought into Parliament, but not passed. And in 1562 it had been projected, that either the Convocation, or Parliament, or both, should declare *it lawful to marry at any time of the year without DISPENSATION, except upon Christmas-day, Easter-day, the six days before Easter, and on Pentecost Sunday.* That dispensations to marry at prohibited seasons were granted in the reign of Elizabeth is further evident from a curious dispute which took place in Archbishop PARKER's time, *between the Master of the Faculties and the Vicar-General.* The question was, whether the Master alone, or the Vicar in conjunction with him, had the right to grant *licences to marry at any time of the year.* This distinction of times and seasons has at length vanished of itself; but it disappeared gradually, and with seeming reluctance*.

Though

* When L'ESTRANGE wrote (that is, a little before the last Revisal of our Book) these times were generally prohibited. See Alliance of Div. Off. Chap. x. Annot. B. COMBER, who was Dean of Durham, in the beginning of the eighteenth century, informs

Though Marriage may now be celebrated at any season of the year, yet it can be done only at a certain time of the day, "between the hours of eight and twelve in the forenoon." This regulation is consonant to the spirit of the old Canons of our Church, which prohibit the solemnization of Marriage at unseasonable or secret hours, and enjoin that the parties plight their troth before they have broken their fast*. This does not extend to special licences granted by the Archbishop of Canterbury †, which authorise the parties to marry at any suitable time and place ‡.

As to the place of solemnization, the statute of 26 George II. enacts, that "no licence shall be granted to solemnize any Marriage in any other Church or Chapel, than in the parish Church or public Chapel of the parish or Chapelry, which shall have been the usual place of abode of one of the parties for four weeks, immediately before the granting of such licence §: and in all cases where Banns shall have been published, the Mar-

informs us with evident satisfaction, that the ancient seasons, in which Marriage was prohibited, were still in some places observed. From a charge delivered by SHARPE, about 1750, it appears that the practice was not then entirely abolished in the northern counties.

* *Jejuna saliva fidem dare.*

† This right was given to the Archbishop by an act passed 25th Henry VIII. and entitled an act concerning pater-pence and dispensations.

‡ *Tempore locoque honesto.*

§ Sect. iv. "riage

“riage shall be solemnized in one of the parish Churches, where the Banns were published, and in no other place whatsoever *.”

Yet in a subsequent clause of this statute, it is likewise “Provided, that *after* the solemnization of any Marriage, under a publication of *Banns*, it shall not be necessary in support of such Marriage, to give any proof of the actual dwelling of the parties in the respective parishes, wherein the Banns of Matrimony were published. Or where the Marriage is by *licence*, it shall not be necessary to give any proof that the usual place of abode of one of the parties for the space of four weeks as aforesaid, was in the parish where the Marriage was solemnized: Nor shall any evidence in either of the said cases be received to prove the contrary in any suit touching the validity of such Marriage.”

The penalty which a Clergyman incurred for marrying any persons without a lawful licence, or the regular publication of Banns, was according to the Canons of 1603, suspension for three years †. To this, several statutes made in the reigns of WILLIAM and of ANNE, added the forfeiture of one hundred pounds. But by 26 George II. it is enacted, that “if any person shall solemnize Matrimony in any other place than a Church or Chapel where Banns have been usually published, unless by spe-

* Sect. i.

† The Canon law went much further, but this is sufficient for our present purpose.

“ cial licence from the Archbishop of Canterbury :
 “ or shall solemnize Matrimony without publication
 “ of banns, unless licence be first had and obtained ;
 “ every person knowingly and wilfully so offending,
 “ and being lawfully convicted, shall be deemed
 “ and adjudged to be guilty of felony, and shall be
 “ transported for fourteen years, according to the
 “ laws in force for the transportation of felons * :
 “ And all such Marriages shall be null and void to
 “ all intents and purposes whatsoever †.”

To proceed with the Rubric : “ The persons shall
 “ come into the body of the Church with their
 “ friends and neighbours.” The ancient practice
 in England was this. The bridegroom and the
 bride were placed at the Church door, where the
 Priest joined their hands and performed the greater
 part of the Office. There, by the ancient law of
 the realm, the Espousals were made, and the man
 endowed the woman with a portion of land precon-
 tracted for, which was called *Dos ad ostium ecclesie*.

* The prosecution must however be commenced within three
 years of the commission of the offence.

† The provisions of this act do not extend to the Marriages, of
 any of the Royal Family, nor to the Marriages by *special* licence
 obtained from the Archbishop of Canterbury, nor to Marriages
 between *Quakers*, nor *Jews*, where both parties are *Jews* or
Quakers, nor to Marriages abroad, or in *Scotland*. Clandestine
 Marriages contracted in *Scotland* by English parties, even under
 the age of twenty-one years, and without consent of parents or
 guardians, our Courts, I apprehend, allow to be binding and
 good.

Power

Dower assigned at the door of the Church *. To this custom *Chaucer*, speaking of his Wife of Bath, alludes.

She was a worthy woman all her live,
Husbands at the *church-dore* had she had five.

The Greek Church prescribes, " that the bride-groom and bride shall come into the temple, and " there stand before the sacred doors ;" that is before the doors which divide the Church from the Chancel, and in this part of the nave or body of the Church, our Rubric directs the Marriage ceremony to be performed.

The covenant is to be made in presence of friends and neighbours, that is, of relations and acquaintance, who are competent witnesses. In the primitive Church, ten witnesses were required to attest a

* " Dower *ad ostium ecclesiæ*, which is where tenant in fee-simple at full age, openly at the Church-door, where all " Marriages were formerly celebrated, after affiance made and " troth plighted between them, doth endow his wife with the " whole, or such quantity as he shall please of his lands ; at the " same time specifying and ascertaining the same : on which the " wife, after her husband's death, may enter without farther " ceremony. Under *HENRY* the Second, the dower *ad ostium " ecclesiæ* was the most usual species of dower ; and here, as " well as in Normandy, it was binding upon the wife, if by her " consented to at the time of Marriage. Neither, in those days " of feudal rigor, was the husband allowed to endow her *ad " ostium ecclesiæ* with more than the third part of the lands " whereof he then was seised, though he might endow her with " less ; lest by such liberal endowments the lord should be de- " frauded of his wardship and other feudal profits." *Black-* " *stone*, B. ii. Ch. viii. See also *Selden's Ux. Ebr.*

Marriage.

Marriage. AMBROSE addressing a *fallen* virgin, says, "If no woman, who before ten witnesses has been espoused and joined in Marriage to a mortal man, can without great peril commit adultery, what do you think of the violation of a spiritual Marriage, made before innumerable witnesses, before angels and the heavenly host?" To celebrate Espousals and Marriage before ten witnesses, was agreeable to the determination of the Jewish doctors; "Ten form a congregation." It was afterward ordered, that there should not be fewer than six witnesses: At length two were thought sufficient, as they are still to substantiate the most important facts in any other case. And by the statute of 26 George II. "All Marriages shall be solemnized in the presence of two or more credible witnesses, besides the Minister, who shall celebrate the same."

The last circumstance adverted to by the Rubric, is the position of the parties. *The man standing on the right hand, and the woman on the left.* As the man is the head of the woman, we assign him the more honourable place. The Jews, we are told, inverted this order, in imitation of a passage in the Psalms; "at thy right hand did stand the queen in a vesture of gold."

THE PREFACE, OR INTRODUCTORY ADDRESS.

At the time of the celebration of the Marriage, the Minister first addresses the congregation in general,

neral, and declares the purpose for which they are assembled; viz. "to join together the man and the woman in holy Matrimony," which he observes is "an honourable estate, instituted of God in the time of man's innocency, and signifying the mystical union that is betwixt Christ and his Church; and is therefore not to be entered into lightly or wantonly, to satisfy men's carnal lusts and appetites, but discreetly, soberly, and in the fear of God." He then enumerates the principal ends or causes for which Marriage was ordained. First, for the procreation and virtuous education of children. Secondly, as a remedy against sin and fornication: And thirdly, for the mutual help and comfort of the two sexes, both in prosperity and adversity. The introduction he concludes with a charge to the friends and attendants, that "if any of them can shew any just cause why the two persons present may not lawfully be joined together, he is now to speak, or else hereafter for ever to hold his peace*."

This more general address is followed by a solemn charge to the persons that come to be married, "requiring them both as they will answer at the day of judgment, that if either of them know any just impediment† to their Marriage, they do now confess it," assuring them, that "so many as are coupled together, contrary to God's word, are

* The American Office retains only the introductory and concluding parts of this Exhortation.

† The impediments to Marriage have been already distinctly treated of.

" not

“ not joined together by God, neither is their Matrimony lawful.”

The Rubric that follows this charge directs, that “ if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God’s law, or the laws of this realm : and will be bound, and sufficient sureties with him, to the parties : or else put in a caution (to the full value of such charges, as the persons to be married do thereby sustain) to prove his allegation : Then the solemnization must be deferred, until such time as the truth be tried.” But if no impediment be alleged, the Curate proceeds to what may be styled

THE ESPOUSALS.

In the ancient Church the *sponsalia*, Espousals or betrothing, preceded the Marriage. These were necessary to the completion of Marriage, but they differed from the celebration itself. Each had its distinct and peculiar ceremonies. In our Office the ceremonies of both are united ; and I shall treat of them together, and in the order in which they occur.

In every civil contract the consent of both parties is necessary : and in this particular case, *Consensus non concubitus facit nuptias*, is the maxim of the civil law. The Minister therefore first asks the man, addressing him by his Christian name, without the addition of the surname, “ Wilt thou have this
“ woman

“ woman to thy wedded wife, to live together after
 “ God’s ordinance, in the holy estate of Matrimony?
 “ Wilt thou love her, comfort her, honour and keep
 “ her in sickness and in health; and forsaking all
 “ other, keep thee only unto her, so long as ye
 “ both shall live *?” To these questions of the Mi-
 nister,

* Our Order of Matrimony is borrowed from the old English forms, found in the Manuals of *Sarum* and *York*, but more particularly from that of *Sarum*. This and the preceding parts of the Office were performed “ at the Church door before God, the Priest, and the company.” The Manual of *Sarum* directs the Priest to say here in the mother tongue, “ N. Vis habere hanc
 “ mulierem in sponsam, et eam diligere, honorare, et custodire
 “ sanam et infirmam, sicut sponsus debet sponsam; et omnes
 “ alias propter eam dimittere, et illi soli adhaerere quamdiu vita
 “ utriusque vestrum duraverit?”

“ Respondeat vir, VOLO.”

“ Item dicat sacerdos ad mulierem.”

“ N. Vis habere hunc virum in sponsum, et ei obedire et ser-
 “ vire, et eum diligere, honorare, ac custodire sanum et infirmum,
 “ sicut sponsa debet sponsum, et omnes alios propter eum di-
 “ mittere, et illi soli adhaerere quamdiu vita utriusque vestrum
 “ duraverit?”

“ Respondeat mulier, VOLO.”

In the *York* Manual the Priest is directed to say to the man,
 “ N. Wilt thou have this woman to thy wife, and love her, and
 “ keep her in sicknes and in helthe, and in all other degrese be
 “ to her as a husbände shoulde be to his wife, and all other for-
 “ sake for her, and hold the only to her to thy lives end.” And
 to the woman, “ N. Wilt thou have this man to thy husbände,
 “ and to be baxum to him, serve him and keepe him in syknes
 “ and in helthe, &c.

The mutual stipulation is in English in both the Manuals. In
 the

nister, the man answers, *I will.* An answer in the affirmative to an interrogatory, is, as Justinian in his Institutes has remarked, obligatory in contracts.

As

the form of *Sarum* the man says, "I, N. take the N. to my wedded wife, to have and to hold fro this day forward, for better for wors, for richer for poverer, in sicknesse and in hele tyl dethe us depart, if holy Church it woll ordaine, and thereto I plight thee my trouthe." And the woman says, "I, N. take the N. to my wedded housbunde, to have and to hold fro this day forward, for better for wors, for richer for poverer, in syknesse and in hele, to be bonere and buxum in bedde and at borde, till dethe us depart, if holy Church it woll ordaine, and thereto I plight the my trouthe."

In the Manual of *York* the man says, "Here I take the N. to my wedded wife, to have and to hold at bedde and at borde, for fairer for fouler, for better for warse, in seksness and in hele, tyl dethe us depart. And thereto I plyght thee my trouthe." The woman repeats the same words, *mutatis mutandis*.

Then, the Manual of *Sarum* directs the man to lay upon the *scutum*, or upon the book, the gold, the silver, and the ring. And the Priest asks whether the ring has been blessed. If it is answered, *No*, he is to bless the ring in this form, with a *Dominus vobiscum*, and an *Oremus*.

Oratio. "Creator et conservator humani generis, dator gratiae spiritualis, largitor aeternae salutis, tu Domine mitte benedictionem tuam super hunc annulum, ut quae illum gestaverit sit armata virtute coelestis defensionis, et proficiat illi ad aeternam salutem. Per Christum," &c.

Oremus. "Benedic Domine hunc annulum, quem nos in tuo sancto nomine benedicimus, ut quaecunque eum portaverit in tua pace consistat, et in tua voluntate permaneat, et in tuo amore vivat et crescat et senescat, et multiplicetur in longitudinem dierum. Per Dominum," &c.

Then

As the duties of husband and wife are reciprocal, so there is no difference in the form by which they mutually covenant, except that the woman stipulates "to obey and serve" the man, to whom human and divine laws have given the pre-eminence.

The form of the Espousals is expressed in such clear and intelligible terms, that to attempt an illustration of it might seem superfluous. I shall only remark, that as the man takes the woman for his *wedded wife*, and not as a concubine, or a servant, he is bound to perform those duties, which the divine ordinance has annexed to the married state. These are *love, comfort, honour, maintenance, and fidelity*; in return for which, the woman engages more especially to *honour* and *obey* the man. Obedience on the part of the woman is so essential to the interests of the married state, that the sacred writers consider it as a duty of especial obligation.

Then the ring is to be sprinkled with holy water. And the Priest taking the ring shall deliver it unto the man, which the man shall receive in his right hand with his thumb, fore-finger, and middle-finger (*cum tribus principalioribus digitis*), and holding the woman's right hand with his left hand, he shall say after the Priest, "With this ring I thee wed, and this gold and silver I thee give, and with my body I thee worship, and with all my worldly chatel I thee endow."

And then the man shall hold the ring before, or over the woman's thumb (of the right hand) saying, *in nomine Patris*, then over the fore-finger saying, *et Filii*, and then over the third saying *et Spiritus Sancti*, and then upon the fourth saying, *Amen*, and there he shall leave the ring.

St.

St. Paul, in his address to the Ephesians, exhorts the married women "to submit themselves to their own husbands, as unto the Lord;" and in the same Epistle he adds, "Let the wife see that she reverence her husband *."

OF THE GIVING OF THE BRIDE.

The mutual consent of the parties being signified by a solemn affirmation, the Minister addressing himself to the congregation, says, "Who giveth this woman to be married to this man?" and receives the woman from the hands of her father, or of some other person deputed in his stead. Till the time of Marriage, daughters are commonly in their father's house, and under his care; and women have from the earliest ages been given in Marriage, either by the father, or some relation or friend. In the Old Testament we find numerous instances of this, and among the Romans the rite was nearly similar.

With respect to the reason and origin of this ceremony, it was intended as our learned Hooker thinks, to shew, that "in ancient times, all women who had not husbands or fathers to govern them, had tutors, without whose authority no act done by them was warrantable; and for this cause" he concludes, "they were delivered to their husbands by others †."

* Eph. v. 22, 33.

† Eccl. Pol. Book v. Sect. 73.

The practice of the father's giving the woman to the man, was invariably observed in the days of AUSTIN; who in his comment on Genesis has remarked, that "the bride must be delivered to the bridegroom by the father." The custom I believe is generally continued, except where Marriage is clandestinely solemnized*. The true reason why the

* In the Greek Church clandestine *Espousals* are severely forbidden, and therefore they are never lawfully celebrated but before witnesses; and some times to ratify and confirm them the more, before a Priest. At such time they go to Church, and standing before the middle door of the chancel, the Priest, having made the sign of the cross upon their heads, delivers lighted tapers into their hands, and descends with them into the body of the Church: where, after some Collects, he produces two rings, the one of gold the other of silver, which before had been consecrated upon the altar, and gives the former to the man, and the latter to the woman, repeating these words thrice, *The servant of God, N. espouses the servant of God, P. in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever, Amen.* Which form, *mutatis mutandis*, he, turning towards the woman, uses as often. Immediately after, the paranymphe or bridegroom, takes the rings from off their fingers, and makes an exchange, the Priest then joining their hands. And this is done, as well that the woman might not too much resent the inferiority of her condition, represented by the ring of the less noble metal; as to signify that she is to be admitted into an equal right and share of her husband's goods and possessions; which, upon a consummation of this matrimonial contract, are to become common to both.

Their *Marriages* are always performed publicly; this being an express law of their Church, *Let none presume to marry but before witnesses.* If the Priest should transgress herein, he is liable

the father gives away his daughter, probably is, because in ancient times, the authority of a father was almost despotic. The children were considered as his property. When any other person gives her away, he is supposed to be deputed by the father, or to act with his permission. At present the ceremony shews the father's consent, and that the authority which he before possessed, he now resigns to the husband.

liable to ecclesiastical censures, provided in such cases. Be the persons of what quality and condition soever, crowns or garlands made for the most part of olive branches, stitched over with white silk, and interwoven with purple, are a necessary and essential part of the nuptial solemnity, they being the symbols, not to say the complement, of this mystical rite. The Priest, covering the head of the bridegroom with one of these garlands says, *The servant of God, N. is crowned for, that is marries, the servant of God, P. in the name of the Father, and of the Son, and of the Holy Ghost.* Then he crowns the head of the bride with the other garland, repeating the same words, with their due alterations; and then putting their hand across, he blesses them in this form thrice, *O Lord God, crown them with glory and honour.* After the Epistle and Gospel and several prayers are read, the new married couple drink out of the same cup, which the Priest had blessed, in sign and token of love, agreement, and joy, and as a pledge of their mutual conversation, and of their right to one another's estates and fortunes. And after two or threes short Hymns, the Priest takes the garlands from off their heads; and they, saluting each other, are dismissed with his blessing.—
Smith's Greek Church.

THE GIVING OR FLIGHTING OF TROTH.

THE old English expression to give, to plight, or to pledge troth, or truth, is equivalent to the Latin *fidem dare*, which is adopted in the ancient Canon law *, and signifies to promise faithfully. When therefore the Church requires that the parties shall give each other their troth, she means that they shall promise and make a solemn assurance to take each other for husband and wife, and to live together according to the laws of God, and those of the realm.

The ceremony of plighting troth is by the Rubric directed to be performed as follows: "The Minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him" the words of the mutual stipulation: And *vice versa* in case of the woman.

THE JOINING OF HANDS.

THE joining of hands, which makes a part of the mutual stipulation, is a very ancient ceremony. It was commonly used in contracting friendships, or in confirming covenants, and more especially the solemn covenant of Matrimony. Among the Persians and Assyrians, Marriages, though accompanied with other ceremonies, were generally made by the parties tak-

* De contrahendo Matrimonio *fidem dedit*.

ing each other by the right hand. Joining hands in Marriage appears likewise to have been a Jewish as well as a Heathen custom *. This ceremony was observed at an early period of the Christian Church. From TERTULLIAN as well as from profane writers we learn, that "among the heathens the virgin was brought veiled to the man, when they made their espousals. She was veiled" he says, "because she was to be joined to a man both in body and spirit by a kiss and by joining of hands, which was the first resignation of virgin modesty." Both of these ceremonies being innocent in themselves, were adopted by the early Christians. GREGORY of Nazianzum, says, "I joined their right hands." And in both the ancient and modern Offices of the Eastern and Western Churches, the Priest is directed to join the hands of the man and woman, that each may confirm the covenant to the other. The manual of Sarum enjoined, that if the bride was a maid, she should have her glove off, if a widow her glove on †. What was the origin of this custom we know not; and "concerning superstitious ceremonies," says JOHNSON, "it is vain to conjecture, for what reason did not dictate, reason cannot account for."

* Thus Medea complaining of Jason's infidelity, appeals to the *δεξιὰς πρὸς μυστήρια*. Eurip. v. 21. See also Dido. Virg. *Æn.* 4. 597. *En dextra fidesque!*

† *Si puella sit, discoopertam habeat manum, si vidua tectam.*

THE MUTUAL STIPULATION.

THE declaration of the consent of the parties already given, may be considered as a form of espousals; but the mutual stipulation, which each is to repeat with their own lips, is the most essential part of the Marriage ceremony. For to make the Marriage legal and binding, the parties must not only be *able* and *willing* to contract, but *they themselves must actually contract* in the form required by the laws of the realm.

As a form of contract, the mutual stipulation prescribed by our Church, is explicit and full. It comprehends whatever is essential to any contract. What adds to its beauty and excellence, is its plainness and simplicity. The sense is so clear, that it cannot be mistaken by the most ordinary capacity*.

The Canon law declares, what common sense dictates, that it is necessary for the parties contracting, to understand the meaning of the words in which the contract is made. In England, till the Reformation, the form of the solemnization of Matrimony, like all the Offices in the modern Roman Catholic Church, was in Latin, a language understood by very few men, and by still fewer women. How then were the parties contracting Marriage, to understand the mean-

* An exception may be made to the concluding sentence, which, from the mutability of language, has become somewhat obsolete. But this phrase has been already explained in the preceding comments on the Rubric.

ing of the contract? From this difficulty our casuistical forefathers contrived to extricate the common people, and at the same time to reconcile to their own satisfaction glaring contradictions. It was ordered, that the words of the contract, should be translated either into English *, or French †; French, I conclude, having at this time become the language in which legal proceedings were usually conducted in England. Thus in the late Gallican Church, in the Churches of Italy and Spain, and I believe in all Roman Catholic Churches, while the rest of the Office is in Latin, the stipulation is made, either in the vernacular tongue, or a language understood by the party contracting ‡.

Here it may not be amiss to notice a few of the alterations that were made, at the time of the Reformation, in the "Form of the Solemnization of Matrimony." Prior to that period, we had among

* The Roman Catholics, by this means, furnished the Protestants with the strongest proof that could be given, of the propriety of performing the public Offices of Religion in a language understood by the common people.

† Hence it would appear, that the French language was formerly more generally understood in England than is at present apprehended.

‡ I have occasionally married foreigners, who might understand the English language a little, but could not speak it. The contract on these occasions was commonly made in French, and once, I believe by a Milanese, in Latin. When a deaf or dumb person is to be married, it is sufficient that signs be made, understood by the Minister, or interpreted to him by one that may understand them.

others,

others, two celebrated forms, one of York, and another of Sarum, each of which differed very materially from the Offices, of both the Roman and Gallican Churches. The expression "according to God's holy ordinance," was very properly substituted for "if holy Church it woll ordaine." And in the woman's stipulation, "love, honpur, and obey," were inserted, instead of a promise "to be bonaire and * buxom, in bedde and "at bord." There was likewise an evening Office to be performed by the Priest in the bridal chamber. In this Office were three benedictions †, one for the chamber, another for the bed, and another for the persons of the bride and bridegroom. And after the Marriage was over, the parties were ordered to kiss each other, a ceremony, that was generally used in the ancient espousals. In the Manual of Sarum, four Priests were directed to hold by its four corners a coverlet over the man and the woman, while they lay prostrate before the altar.

I mention these particulars, merely to shew how attentive the Compilers of our Office were to reject whatever they found improper in the old Manuals. In Edward's first Book, and in all the books till the

* Originally the word "buxom" was exactly equivalent to the term "obey."

† Bene~~dic~~dic, Domine, hoc cubiculum—Bene~~dic~~dic, Domine, hunc thalamum—Bene~~dic~~dic, Deus, corpora—The chamber, the bed, and the persons were likewise perfumed with incense.

last Review, we read till death us *departe* * ; that is, divide, separate, or as it now stands, *do part*.

OF THE GIVING OF THE RING.

AFTER the solemn stipulation reciprocally made, the man gives, and the woman receives, a ring †, which he puts upon the fourth finger of her left hand ‡. For the retention of a rite, ancient, simple, and perfectly innocent, we have repeatedly been censured. But let it be remembered, that we have been censured only by those, who oppose their own affected singularities, to the universal usage of the Christian Church, as well

* This alteration was made in compliance with the request of the Presbyterian Ministers at the Savoy Conference, who alleged, " that the word *departe* was here improperly used." After all, it is curious to observe the very little mutation, in either sense or sound, between *departe* and *do part*.

† BUCER says, " This is a very becoming rite, that the ring " and other gifts" (his animadversions were on the *first* Liturgy) " with which the bridegroom means to adorn the bride, are laid " upon the book of sacred Offices, and then delivered by the Minister to the man, to be by him given to the woman, intimating, " that we should offer up all we have to God, as the true propitiator, before we use them; and that we should receive them " from his hand to be employed to his glory." BUCER probably did not know, that this practice was a relic of the very ancient English form of espousals; of the *Dos ad Ostium Ecclesie*. See Selden's *Uxor. Ebr. L. II.* and Blackstone.

‡ By the Manual of Sarum, the ring was ordered to be put upon the fourth finger of the right hand. (See note, p. 352, two last paragraphs). In that of York, the hand was not specified.

as to the practice of almost all civilised societies, with whose customs we are acquainted:

The use of the ring in the Marriage-contract*, was probably derived from the ancient way of expressing esteem for any person, by giving him a ring. The ring was originally used for a signet, or seal; and the act of delivering a ring to another, denoted that the receiver was considered by the giver, as the confident of his secrets, the partner in his councils, and sometimes the sharer of his property. The giving of a ring was likewise the ordinary rite, or pledge, of investing any one with honour or power. Thus when PHARAOH set JOSEPH over all the land of Egypt, he took off the ring from his own hand, and put it on JOSEPH's hand†. Thus ALEXANDER advanced PRADICCAS; and among the Persian monarchs, the giving of a ring to any one signified that he was promoted to the rank of a chief favourite, and admitted to the most intimate friendship.

In the Marriage contract, the ring is both a pledge of affection, and a declaration that the woman is received into the highest confidence and honour. JUVENAL‡ calls the ring, "A pledge given to the finger;" and TERTULLIAN, inveighing against the luxury of the heathens of his own age, says, "that the ancient institutions of their forefathers, which countenanced female modesty and sobriety, were

* The Romans used it in contracts instead of a bill or bond.

† Gen. xli. 42.

‡ Juv. 6. 27. Digito pignus fortasse dedisti.

“ cast aside; for, in those days, no woman was permitted to wear gold, except upon one finger only, which the husband had pledged to himself by the “ Marriage ring.” CLEMENT of *Alexandria*, both mentions the practice, and assigns the reason of giving a ring. “ They give their wives a ring of gold, which is not done for the sake of ornament only, but to signify, that to the care of the wife, are committed the government of the house, and the management of the family *.” That this ceremony was continued, appears from the writings of the Fathers, as well as from the most ancient Marriage Offices of the Church.

In some parts of the Greek Church, a gold ring is given to the man, and a silver ring to the woman, which they mutually exchange †. In England, and the Western Church in general, the ring is commonly plain, and made of gold, but sometimes of an inferior metal. Ritualists have observed, that the ring is given in Marriage, to signify continuity of affection, and that true love has no termination.

It is a vulgar, though a very ancient error, to suppose, that one of the blood vessels of the fourth finger of the left hand, is more directly and immediately connected with the heart, than the vessels of any

* In the Roman nuptial rites the *keys* were delivered to the bride upon her entry into the bridegroom's house, to denote that she was intrusted with the property of her husband, and the management of the household.

† See Goar's *Euchol.*

other *. But for this reason, according to some who love to allegorize, the ring is placed on this finger, that it may convey to the heart that affection, of which it is a pledge. The custom, I apprehend, may be better accounted for upon principles more simple. The left is the less active hand, and the fourth is the finger least exposed. The ring on that finger is therefore less subject to accidents, and less liable to injure the finger, than if it were placed on any other †.

The ring is by positive institution, "a token and pledge of the covenant made," by the parties contracting Marriage: and as it is a permanent monument of the vows and promises then reciprocally made, so it ought to be a perpetual monitor, that these vows be religiously observed, and these promises faithfully performed.

The words spoken by the man, while he holds the ring, after it is put upon the finger ‡, contain
a declaration

* Quia in illo digito est quædam vena procedens usque ad cor; say the Roman Ritualists. That Church however never pretended to infallibility in anatomy. The error is probably much older. The Romans, both men and women, wore a ring generally in the same way; the married women always, and the same fanciful reason was given. See Macrobius, 7, 18. This finger was hence called "digitus annularis."

† Brown's Vulgar Errors.

‡ The Rubric here in EDWARD'S first Book directed the man to give unto the woman a ring, and other tokens of spousage, as gold and silver: and the form ran, "With this ring I thee wed; this gold and silver I give thee; with my body," &c. Bishop COXENS has remarked, that "some marvel that these words, other
" gifts

a declaration of the fact, that he weds the woman, and an assignation of the rights, to which she is henceforth entitled. These are all the honour and worship that a legal Marriage with him can confer, together with maintenance suited to his quality, or a participation of his fortune and estate. Wherever he is master she is mistress *. The wife is to have all things in common with the husband, except the power of alienating his estate.

The form says, "With my body, I thee worship." To worship, here means to honour with all civil respect and reverence; to make worshipful, or honoura-

"*gifts of gold and silver*, should be taken out of EDWARD's second Book, when BUCER liked them so well: But," continues COSENS, "it is a general custom still to observe this order in the north part of the kingdom." Between many of the notes of COSENS (as they appear in NICHOLL's Appendix) and L'ESTRANGE's Annotations, I find a coincidence, which proves that the one copied from the other. They have both remarked, that the words, *this gold and silver I thee give*, "were left out," in all likelihood, "because some men had none to give." They prove, that when they wrote, the ancient custom of depositing gold and silver upon the book was commonly observed in the northern parts of this kingdom.

* *Ubi tu Caius ibi ego Caia*, is a celebrated apophthegm. Among the Romans, when the bride was conveyed to the door of the bridegroom's house, he asked, "who she was?" She replied, *Ubi tu Caius*, &c. Where you are lord, I am lady; where you are master I am mistress. The new-married woman was called *Caia* from the wife of *Tarquinius Priscus*, who is said to have been a notable spinster (*lanifica*), and an excellent housewife. Spinster in law, now signifies a maiden woman, who has never been married.

able,

ble. Thus in 1 Sam. ii. 30. the old translation was "him that worships me, I will worship;" that is, I will make worshipful, or honourable: For the words can admit of no other signification, when God is said to worship man, or a man promises to worship his wife. In this sense the term is used by the older English writers, and worshipful is a title still given to a civil-magistrate, to a justice of the peace, or a bench of justices. Our SELDEN, who it will be allowed understood both his own and the Latin languages, translates the words thus, *corpore meo te dignor*; and the version made by ALESSE, and used by BUCER, at his revisal of the Offices, is, *cum meo corpore te honoro*, with my body I thee honour. At the Savoy conference in 1661, the episcopal Commissioners agreed to the proposal made by the opposite party, that the word *honour* should be inserted in the place of *worship*. That this, and some other unimportant verbal alterations in other Offices, which it was resolved should be made, were not made in the book published in 1662, I am willing to attribute to casual inadvertency. Purposely to have retained the *old words and expressions*, which both parties had agreed to change for others, would have been a breach of good faith with the Presbyterians, of which I cannot, without evidence, suspect the Episcopalians to have been guilty. It should however be observed, that the words *honour* and *worship*, though the latter term is in this sense somewhat antiquated, are nearly synonymous, and equally proper.

The concluding part of this form, is a solemn ratification of the engagement, "in the name of the Fa-
 " ther,

“ther, and of the Son, and of the Holy Ghost :” And he that has made it should remember, that every wilful violation of the covenant, is an act of injustice done to the woman, and an offence committed against the Almighty.

After the giving and receiving of the ring, the man and woman are directed to kneel, and the Priest shall say.

THE BENEDICTORY PRAYER.

IN the old Manuals of York and of Sarum, as well as in the Roman Ritual, are Prayers “for the benediction of the ring,” which was likewise crossed by the aspersion of holy water*. The Compilers of the Liturgy, neither rejected what was useful in the old English Offices, nor retained any thing that seemed to them improper. Of this latter kind were the prayers for the benediction of the ring, which have no claim to their pretended antiquity, for they are found neither in GREGORY’s Sacramentary, nor in any Office of that, or of the following age. To attempt to give holiness to an inanimate substance, in the sense in which the generality of Christians at that time, and many at the present day, understand the word holy, was at best but a kind of conjuration or charm. Yet, that our Office still retains some of the sentiments and expressions used in these benedictions, will appear evident, from comparing the prayer, beginning O

* That is, consecrated water was sprinkled upon it in the form of a cross.

eternal God, with the extracts from the benedictions, in the Manual of Sarum, given in pp. 350, 351, and with the following benediction from the Roman ritual.

Benedic ✠ Domine annulum hunc, quem nos in tuo nomine benedicimus ✠, ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat, per Christum Dominum nostrum. Respons. Amen *.

The reader will find, that the introduction to our benedictory prayer, is copied from the form in the Manual of Sarum, and that other of the sentiments are borrowed from the Roman ritual. But instead of a blessing on the ring, which is prescribed in these Offices, we are directed to implore a blessing upon the parties, which have contracted Marriage; beseeching God, that they may be enabled "surely to perform" the vow and covenant betwixt them made, whereof "the ring given and received is a token and" pledge, and may ever remain in perfect love and "peace together, and live according to God's holy" laws †.

As

* *Isidore* says, that among other ceremonies, the man and woman were joined together by a complication of white and purple riband, to intimate that the bond of conjugal unity ought not to be broken. Hence I conceive the origin and name of *the true love's knot*. Lib. 2. de Eccl. Off. Cap. xix.

† It has been already noted, that one ceremony in the Solemnization of Matrimony always was for the parties to receive a blessing

As an example of matrimonial fidelity, our form specifies Isaac and Rebekah *, who were probably selected for this reason. Isaac is the only patriarch, that did not marry a plurality of wives. He lived with Rebekah according to the divine ordinance, in the primitive institution of Marriage. The Greek Offices enumerate Abraham and Sarah, Jacob and Rachel, Moses and Zippora, and others ; but in the Roman ritual, no particular instance of conjugal fidelity is either mentioned or alluded to.

THE RATIFICATION OF THE CHURCH.

Then the Priest himself †, joining together once
more

blessing from the Priest. Yet in some places this blessing was not given to persons that married a second time, nor was the Priest permitted to be present at the marriage feast. This order was probably intended to discourage bigamy, or second Marriage. The reason assigned by the Manual of *Sarum* for not repeating benediction at a second Marriage was, *Quia caro benedicta trahit ad se carnem non benedictam*. In England, under EDWARD the Third, A. D. 1321, many Priests pronounced the sacramental benediction at second Marriages, for which they were suspended ; and they flocked in crowds to Rome to obtain from Pope JOHN XXII. a release from the sentence. Selden's *Uxor Ebr. Lib. ii. cap. xxvii.*

* In our first Book the passage stood thus, " As Isaac and Rebekah, after bracelets and jewels of gold given of the one to the other, for tokens of their Matrimony, lived," &c.

† I say Priest himself, because, if I rightly understand the Rubric, and it seems sufficiently plain, this joining is to be formed by his hands applied to their right hands. The junction thus made

more * the right hands of the man and the woman, and adopting the words of our Saviour, "Those whom God hath joined together, let no man put asunder," ratifies the Marriage, and pronounces it valid, and indissoluble.

THE PUBLICATION OF THE MARRIAGE.

The Priest then addressing himself to the congregation promulgates the Marriage †. In the beginning of the address, he recapitulates the mutual contract of the parties, and the prescribed formalities, that have been gone through ‡. He then announces the legality of the Marriage. Every thing essential to its validity being now completed, he pronounces the parties to be man and wife, and the Marriage to be right and good, by the authority § of the Father, and of the Son, and of the Holy Ghost.

by the Minister is a sign that the man and woman are joined, not by themselves, not by man, but by God.

* *Once more* is perhaps not perfectly correct. The junction in the Marriage contract is not made by the Priest, but by his direction. After receiving the woman, he *causes* the man with his right hand to take the woman by her right hand.

† This is peculiar to our own and some other reformed Churches.

‡ The giving and receiving of gold and silver, as well as of a ring, is specified in EDWARD's first Book.

§ GROTIUS observes, that to ask the Apostles, *by what name they did those things?* Acts iv. 7. and to ask Christ, *by what authority he did those things?* Matt. xxi. 23, means one and the same thing.

THE BENEDICTION.

After this, the Priest pronounces a Benediction upon the man and the woman, which is drawn up in imitation of the blessing prescribed by God himself, in the Book of Numbers *. The first Marriage, celebrated in Paradise, was concluded with a blessing, and the example has been followed by the Christian Church. TERTULLIAN observes, that “the blessing of the Church sealed the Marriage;” and this was thought so important a part of the nuptial rites, that the older forms of the Solemnization of Matrimony, were styled, *The order for blessing the espoused*, sometimes *the blessing of the Priest*, and sometimes *the blessing of God*.

In the Romish Ritual there is no Benediction, at least none resembling ours: but in the Greek Offices we find a very solemn Benediction, which has a considerable degree of affinity with our own. It begins, “The Father, the Son, and the Holy Ghost, the most holy and consubstantial Trinity, the fountain of life, who have one divinity, and one kingdom;” “bless you, and give you length of days, fruitfulness, increase of piety and faith, fill you with all the blessings of the earth, and fit you for the enjoyment of his excellent promises, &c.”

† After the words, *God the Father*, in 1 B. Edw. VI. is placed a ✕, to direct the Priest to make a cross upon the foreheads of the parties.

Whatever is necessary to the validity of a Marriage being now completed, I shall treat the remaining part of the form more concisely. Though the ceremony is complete, yet before the Church dismisses the assembly, she concludes the Office with suitable devotions. These consist of Hymns, Prayers, and Exhortations; which the Rubric requires to be read, not "in the body of the Church," where it directs the Marriage to be solemnized, but "from the Lord's table *."

Psalms and Hymns become the solemnization of Nuptial rites. The time of Marriage was always accounted a season of joy, and it was often accompanied with singing, dancing, and instrumental music †. The former of the two Psalms that are selected, appears to have been an *Epithalamium*, or Nuptial Song. It was probably sung by the ancient

* I think it highly probable, that this latter part of the Office was ordered to be read *in the quier* (EDWARD's first Book), or from the Lord's table, in order to connect the nuptial ceremony with the administration of the Sacrament, which, till the last Review, the Rubric said "the new-married persons must receive the same day of their Marriage." I conjecture, but it is merely a conjecture, that the Reformers ordered the Marriage ceremony to be solemnized in the body of the Church, and not before the Lord's table, to shew that Marriage was not a Sacrament. As the motive arising from ancient prejudice, for celebrating Matrimony in the body of the Church no longer exists, it may admit of a question, whether the whole Office might not now be more properly performed in the Chancel.

† Balls and dancing at Weddings were forbidden by the Council of Laodicea. Can. liii.

Jews at their Marriages, and it has been admitted into the Matrimonial Office of almost every Christian establishment.

For the sake of variety, we are likewise presented with Psalm lxxvii. This, though a very beautiful Hymn, and extremely proper to be used upon every occasion of joy and festivity, yet being less applicable to the solemnity of Marriage, is, on that account, I conceive, less generally read in this Office.

The Hymns are succeeded by the lesser Litany, the Lord's Prayer, and alternate supplications. Then follow three valuable Collects; the first prays for grace and spiritual blessings*; and the second for that particular temporal blessing, which is one great end of the institution of Marriage†: and therefore when the woman is past child-bearing, it is ordered to be omitted. The third Collect is of greater antiquity than either of the preceding. The introductory part resembles the Prayer of *Tobias* ‡, and the substance of many of the clauses, is found in the *Greek Euchology*, and the *Sacramentary of GREGORY the Great*. It beseeches God to grant, that the

* In our first Book, in lieu of the passage, "as thou didst send thy blessing upon *Abraham*," &c. stood, "didst send thy Angel *Raphael* to *Tobie* and *Sara*, the daughter of *Raguel*," &c.

† "That they may see their children Christianly and virtuously brought up," was in the old Books, "that they may see their children's children unto the third and fourth generation," unto, &c.

‡ Tob. viii. 6.

man and woman may perform those duties, which agreeably to the writer of the chief of the epistolary part of the New Testament, the holy estate of Matrimony mystically represents; that the man may love his wife according to the command of God, and the example of Christ; and that the woman may be loving, faithful, amiable, and obedient *. It concludes with a request for both, that they may enjoy temporal blessings, and everlasting felicity. These Collects are followed by

THE FINAL BENEDICTION.

This Benediction has a near relation to the subject of the last Collect. Here the Priest pronounces by way of blessing, what he had there requested by petition.

To take leave of our friends, and to dismiss religious assemblies with a blessing, is natural and customary †. We therefore conclude this Office by a final Benediction, which, though pronounced only by the mouth of his messenger, God is ready to bestow, where the parties are properly disposed to receive it.

THE EXHORTATION AND SENTENCES.

If there be no Sermon, declaring the reciprocal

* Before 1661, the passage here was, "that this woman may be loving and amiable to her husband as *Rachel*, wise as *Rebecca*, faithful and obedient as *Sarah*; and in all," &c.

† Gen. xlvii. 10. 2 Chron. xxx. 27.

duties of husband and wife, the Minister is to read an Exhortation, with some passages from the writings of St. Peter and St. Paul; in which are set forth, first the duties of husbands to their wives, and then the duties which wives owe to their husbands.

The Exhortation is addressed to all that are married, to all that intend to enter into the estate of Matrimony, and more especially to the new married couple. Having recently engaged to live together, "according to God's holy ordinance," that is, agreeably to those laws, which in his word he has ordained; it is fit that they should hear and know, what these laws and duties are, which they have solemnly engaged to keep and perform.

THE RUBRIC AT THE END OF THE FORM.

Till the last Review of the Book of Common Prayer, &c. the Rubric here, stood thus: "The new married persons, the same day of their Marriage, must receive the Holy Communion." And in all the former Books *, between the *final Benediction*, and the *concluding Exhortation*, was this Rubric, "Then shall begin the Communion." And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any Marriage) the office of man and wife shall be declared, according to the Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth: viz. the Exhortation and the Sentences.

* In 1st B. of EDWARD VI. the words, "Then shall begin the Communion," are wanting.

At the request of the *Presbyterian* Commissioners at the *Savoy* conference, the last Rubric of this Office was modelled into the form in which we now find it; and the Rubric last quoted, being by the alteration rendered in some degree unnecessary, was discharged. These variations I notice, principally for the purpose of shewing, that when the Communion is celebrated at the time of Marriage, the Office must begin immediately after the final Benediction, and before the Exhortation and Sentences.

No special Collect, Epistle, and Gospel, are appointed for the Communion, when it is administered at a Marriage. Of course those for the preceding Sunday must be used, except the day be an Holiday, for which an appropriate Collect, Epistle, and Gospel are provided.

THE
ORDER
FOR THE
BURIAL OF THE DEAD.

WHOEVER is in any degree conversant with the writings of antiquity, whether sacred or profane, requires not to be informed, that the most ancient nations, with whose history we are acquainted, have in general regarded the decent disposal of the bodies of the dead, both as a civil duty and a religious rite. The Book of Genesis notices the funerals of Sarah *, and of Abraham †, of Isaac ‡, and of Jacob §, together with the particular care of the nearest surviving relatives to perform what has been considered “the last and greatest office of piety ||.” Even by the heathens the burial of the dead was esteemed “a divine institution, and a law of the immortal gods ¶;” and they who performed this office were reckoned

* Gen. xxiii.

† Ib. xxxv.

‡ Lactant. Instit.

† Ib. xxv.

§ Ib. i.

¶ Eurip. and Sophoc.

justa facere, to do what piety and justice required, to discharge the debt of common humanity *.

David blesses the men of Jabesh-Gilead, for having buried the body of Saul, and the bodies of his sons †; and the Psalmist, who wrote after the building of the temple, execrates those, who had left the bodies of the faithful unburied, and exposed to birds, and beasts of prey ‡. Our Saviour calls the funeral preparation made by a devout woman, “a good work wrought upon himself;” and declared, that “wherever the Gospel should be preached, what she had done should be told for a memorial of her §.” It was not uncommon for the earlier Christians to carry off, even at the hazard of their lives, the bodies of the Martyrs, which the barbarity of their persecutors had left uninterred. To refuse the usual rites of sepulture, was by Jews ||, Christians, and Pagans, esteemed dishonourable to the deceased, and an act of gross inhumanity, even towards an enemy.

Interment, inhumation, or depositing the body in the earth, is certainly the most natural, and appears

* ΟΙΚΤΟΣ ΤΗΣ ΚΟΙΝΗΣ ΦΥΣΕΩΣ. Philo.

† 2 Sam. ii. 5. 1 Sam. xxxi. 12.

‡ Psalm lxxxix. 2.

§ Matt. xxvi. 10, 11. Devout men carried Stephen to his burial, and made great lamentation over him. Acts viii. 2.

|| A part of the judgment denounced against Jeroboam was, “Him that dieth of Jeroboam in the city, shall the dogs eat;” “and him that dieth in the field, shall the fowls of the air eat.” 1 Kings xiv. Neither was Jehoram buried with the usual solemnities, nor in the sepulchres of the kings. 2 Chron. xxi.

to have been the most ancient and general method of disposing of the dead. Some nations indeed burned the corpse, and collected the bones and ashes into an urn, which was afterwards usually deposited in the ground, but sometimes preserved above in testimony of extraordinary regard.—This method was once more especially observed in Greece, and on the opposite coasts of Asia Minor; but it is probable, that even in those countries, the burning of the corpse was at no time so universal, as the perusal of Greek and Latin poets may have led us to imagine.—By the Greeks burning and burying were promiscuously practised, though even in Greece itself, burying has the better title to antiquity. Cicerō informs us, that in the time of CECROPS, interment only was used: and when funeral piles were most in vogue, the common people, who could not defray the expences attending these rites, were generally interred.—The Jews invariably buried the body without burning *. A few passages indeed in both their historical and prophetic books, seem at first sight to favour the notion, that they sometimes burned the bodies of their kings; yet it has been thought by the best judges, that the burning here mentioned, is to be confined to the perfumes and spices, placed around the body, and in these instances kept burning during the ceremony of the interment.

* The bodies of Saul and of his sons were burnt by the men of Jabesh-Gilead. This probably was done not in conformity to any prior usage, but merely to prevent a repetition of the indignities offered to them by their enemies.

The ancient Romans, as well as the Persians and other Eastern nations, interred their dead. NUMA POMPILIUS, the immediate successor of ROMULUS, and the celebrated institutor of the Roman religious rites, was himself buried; and from his time to that of CORNELIUS SYLLA, we find few instances of any other mode of disposing of the corpse. SYLLA was the first patrician or person of rank among the Romans, whose body was burnt. He had deluged Rome with the blood of innocent citizens; and among other enormities, had violated the sepulchre of MARIUS, whose body he caused to be dug up, and thrown into the stream of the Anio. Dreading therefore the indignation of his countrymen, and apprehensive that his remains might be exposed to insult, he ordered his body to be burnt*. In subsequent ages, the practice of burning the corpse became pretty general among the Romans; but on the advancement of Christianity it gradually declined, and about the close of the fourth century, it had entirely fallen into disuse†.

Of

* PLINY notices this as an extraordinary circumstance, and thinks it necessary to assign the reason for it. In the same place he tells us, that the first institution of burning among the Romans arose from their having discovered that the bodies of those, who had fallen in distant wars, had been dug up by their enemies, and subjected to various insults. Families in general, he adds, continued the ancient mode of Burial by interment. Nat. Hist. lib. vii.

† At what time peculiarly, or for what reason the custom of burning the body was laid aside, does not appear. Archbishop Potter

Of all nations in the world, the ancient inhabitants of Egypt paid the greatest attention to the preservation of the body after death. They carried the art of embalming to such perfection, that many bodies, it has been affirmed, have remained entire for upwards of two thousand years, and have afterwards been carried as curiosities into other countries. Their extreme care in this respect, AUSTIN is disposed to attribute to their belief of a Resurrection * : but it is perhaps more reasonable to ascribe it simply to the partial fondness of surviving relatives and friends, or

Potter has observed, that the philosophers were divided in their opinions concerning the composition of the human body, and the proper mode of disposing of it after death. They who thought that the body was compounded of water, earth, or the four elements, inclined to have it committed to the earth. They who imagined fire to be the principle of all things preferred burning. For every one thought it the most reasonable method, and the most agreeable to nature, so to dispose of the dead as they might soonest be reduced to their first principles. EUSTATHIUS assigns this as a reason for burning, that the soul, being separated from gross inactive matter, might be at liberty to take its flight to the heavenly mansions. If the practice of burning the body originated from this principle, we can easily account for its abolition after the introduction of Christianity.

* *Ægyptii vero soli credunt resurrectionem, quia diligenter curant cadavera mortuorum.* Serni. 120. As a further argument that the Egyptians had some imperfect notion of a Resurrection, it may be stated, that after the body was embalmed, it was rolled up in its funeral robes into the form of an aurelia, or butterfly in embryo; and that aurelias or butterflies were usually painted on the outside covering. See also SÆVIVS on the words, *Animamque sepulchro condimus.* Virg. *Æn.* iii. v. 67.

to the notion, which once prevailed in some countries of the East, that the soul, while its former habitation remained incorrupt, did not chuse itself a new receptacle *. The Greeks and Romans we likewise find were extremely solicitous about the burial of their friends; being persuaded, that till the body was committed to the earth, the soul could not be admitted into Elysium, but must remain excluded from that happy region for one hundred years †. Though the Christians rejected these fabulous notions of the heathens, and had no idea that the soul in its separate state could be affected by any neglect or indignity offered to the body; yet "the sure and certain hope" of a Resurrection to eternal life, was to them a sufficient motive for paying peculiar respect to the body of the deceased, and the circumstances of its burial. A brief account of the preparation of the body for interment, while it may gratify curiosity, will likewise illustrate the origin of many of our own customs. I proceed therefore to consider

THE MANNER IN WHICH THE EARLY CHRISTIANS TREATED
THEIR DEAD.

After watching and praying by the sick person, a duty which even in time of persecution, and of the

* The Egyptians, who were the descendants of *Ham*, asserted the immortality of the soul, its migration into other animals, and its return to the human body at a given period, not exceeding three thousand years. Hence perhaps their pyramids, and other repositories for the bodies of the deceased.

† Centum errant annos. *Æn.* vi. 329.—Horat. *Od. Lib. i.* 23.

plague was never omitted * ; the first care of the early Christians upon his dissolution, was to shut his mouth, and close his eyes †. This was agreeable to that decency and decorum, which nature seems to dictate. It likewise corresponded to the usage of the Greeks and Romans, before their conversion to Christianity ‡. We learn however from PLINY, that in cases where the body was intended to be burnt, the eyes were opened again after it was placed upon the funeral pile ; for according to the rules of the Roman superstition, “ it was as necessary that the “ eyes should be shewn to heaven, as that they should “ not be seen by men.”

When the eyes and mouth were closed, the body was then laid out, and carefully washed with water. This ceremony, which was common to the Jews,

* DIONYSIUS of Alexandria, in the account that he gives of the plague which in his time ravaged Egypt, notices in particular the extreme charity of Christians towards their brethren. “ They attended them when sick, and supported them with their “ arms and upon their bosom. They closed their eyes and “ mouths after they were dead, laid them out, watched by them, “ embraced them, washed and clothed them with funeral robes, “ &c. This, he observes, was accounted little inferior to martyrdom, for the survivors soon had the same good offices done “ to themselves.” With this he contrasts the conduct of the heathens. “ They drove those that were infected out of their “ houses ; deserted their dearest friends ; left the sick to die in “ the streets, and the dead unburied. Still, in spite of all their “ multiplied caution, death was not to be avoided.” Euseb. Eccl. Hist. Lib. vii. Cap. xxii.

† Id. *ibid.* towards the end.

‡ See Potter's *Gr. Antiq.* vol. ii. p. 172.

Greeks,

Greeks *, and Romans, the first Christians also adopted. Thus we read, " Tabitha fell sick, and " died, whom when they had washed, they laid her " in an upper chamber." Washing the corpse is mentioned by TERTULLIAN †, EUSEBIUS, GREGORY of Tours, GREGORY the Great, BEDE and EGINHARD, (in their respective lives of St. CUTHBERT, and CHARLEMAGNE) and by others. It appears to have been retained in the Western Church for many centuries, not as a mystical ceremony, nor a religious rite, but as a civil usage, and a decent preparation of the body for its burial ‡.

The next operation was embalming the body, or anointing it with aromatic antiseptic unguents, to preserve it from putrefaction. The art of embalming the Jews probably borrowed from the Egyptians, by whom it is supposed to have been invented. In Genesis we find, that about 1700 years before the birth of Christ, " Joseph commanded his servants, the physicians, to embalm his father, and " the physicians embalmed Israel." Joseph himself was embalmed, and put in a coffin § in Egypt. In like manner we read of Asa ||, " that the bed on

* SOCRATES before his death washed himself, to save his female attendants the trouble.

† *Rigere et pallere post lavacrum mortuus possum. Apol. adv. Gent.*

‡ DURANT. de Rit. Ecc. Cathol. Lib. i. Cap. xxiii. Sect. 13.

§ He was chested. See the analysis given at the head of the Chapter.

|| 2 Chron. xvi.

" which

“ which he was laid in his sepulchre, was filled
“ with sweet odours and divers kinds of spices, pre-
“ pared by the apothecary’s art.” And to mention
a still more memorable instance; after Joseph of
Arimathea had taken down the body of Jesus from
the cross, “ Nicodemus came, and brought a mixture
“ of myrrh and aloes, about an hundred pounds
“ weight. Then took they the body of Jesus, and
“ wound it in linen clothes, with the spices, as the
“ manner of the Jews is to embalm, or prepare the
“ body for interment*.”

The eyes and mouth being closed, and the body
washed with water, and anointed with oil or per-
fumes†, and in some cases embalmed, it was then
decently clothed with the funeral garments. These
were commonly made of fine white linen, in which
St. John informs us the body of Jesus was bound
up for burial‡. PRUDENTIUS, in his hymn on the
obsequies

* The word here, John xix. 40. is, *εταφιαζουσιν*, not *θαπτουσιν*.
The manner of burying is expressed in the two verses immediately
following. Embalming was not common among the Jews, and
it was confined to the rich. This circumstance was probably men-
tioned by St. John, to prove that Jesus was “ he,” who, as
Isaiah had foretold, “ should make his grave with the rich in his
“ death.” Chap. liii.

† *Aspersaque myrrha Sabæo*

Corpus medicamine servat.—PRUDENT. *ad Exeq. Defunct.*

‡ Among the Greeks and Romans at this period, the body
was sometimes dressed in the newest and best robe, which the
deceased had worn when alive.

obsequies of the dead, mentions the white garment, which was the most usual funeral dress *. Yet we find, that the bodies of the rich were sometimes dressed in magnificent robes, embroidered with gold; and DURANT has observed, that at the obsequies of Pontiffs, Kings, and Princes, splendid vestments, and other decorations were thought allowable †. This practice, which is noticed by EUSEBIUS, ORIGEN, and others, without being censured, JEROM has satirized with his usual severity. “ Spare yourselves, I beseech you, spare at least the riches that you love. Why wind you up your dead in garments ornamented with gold? In the midst of mourning and of tears, why does not ambition cease? Is it because the carcasses of the rich can rot only in silk ‡?” The funeral vestments of the

Veste tegens; tibi quam noctes festina diesque

Urgebam, et telâ curas solabar aniles.—VIRG. *Æn.* ix. 488.

At Rome, ordinary citizens were dressed in a white *toga*; Nemo togam sumit, nisi mortuus. Juv. iii. 172. and magistrates in their *prætecta*. The Greeks employed the *pallium*, the cloak, or a white robe like that which they usually wore. Before SOCRATES took the fatal draught, APOLLONORUS brought him a garment of great value, it being the desire of the philosopher to prepare for his funeral before he died. Potter, p. 181.

* Candore nitentia claro

Prætendere lintea mos est.

† DURANT. Lib. i. Cap. xxiii. Sect. 13.

‡ Parcite, quæso, vobis; parcite saltem divitiis, quas amatis. Cur et mortuos vestros auratis obvolvitis vestibus? Cur ambitio inter luctus lachrymasque non cessat? An cadavera divitum, nisi in Serico, putrescere nesciunt? *In vitâ Pauli Eremitæ.*

Christians

Christians were always new ; upon which CHRYSOSTOM remarks, " We clothe the dead in new garments, " to signify their putting on the new cloathing of " incorruption *."

The corpse thus robed in its funeral attire, and prepared for burial, was deposited in a chest or coffin, which was commonly made of wood : For in this instance, the primitive Christians adopted the practice of the Greeks and Romans, in preference to that of the Jews, who only wound up the body in linen cloathes. The coffins, as we learn from AMBROSE, were at first generally plain, and without any ornamental covering. CONSTANTINE, however, was put into a coffin of gold †, or at least overlaid with gold ; which was covered with a rich purple pall. At Rome likewise the coffins of the nobility and other opulent citizens, had a covering inwrought with gold thrown over them. On seeing one of these, which was cast over the daughter of a rich Roman lady, JEROM says, " at that moment, Christ seemed " to me to call out from heaven : That covering I " do not recognize : That garment is not mine : " That ornament belongs to another." From this passage, and the quotation from JEROM in the former section, there is, I think, reason to suppose, that pompous and expensive decorations at funerals were not very common in his day.

From the time that the body was put into the

* Hom. cxvi.

† Χρυσή λαρίκι. Euseb. et Soc.

coffin, till it was carried out for interment, it was watched and attended, by the relations and friends of the deceased, by charitable neighbours, and other persons religiously disposed. The body in the coffin, was sometimes taken into the Church, where PAULINUS says, he watched with the corpse of AMBROSE, on the night before Easter. This Office was more especially performed in the night time, during which, the company assembled, sung Hymns, Psalms, and praises to God, as they were accustomed to do on the vigils preceding the festivals of Martyrs*. In the Northern parts of England, especially in the country and smaller towns, a similar custom is still observed. The singing of Psalms indeed, is in a great measure fallen into disuse: but the older part of the village watches by the corpse till towards midnight, and then the younger till the morning. The time, among the older people at least, is spent in reading aloud portions of Scripture, or in serious and edifying conversation.

The Jews, who did not bury in coffins, but simply wound up the body in linen, carried out their dead on a bier; but the Christians carried theirs on their shoulders. This Office was commonly performed by friends, or near relations; and oftentimes in cases of plague or persecution, by charitable persons of dis-

* See GREGORY NYSSEN. *Epist. ad Olympium de morte Macrinæ.*—*Cadaver exanime lotum, juxta morem, atque constrictum, fratribus circumquaque psallentibus, in feretro jacuit. Ecce psallendi morem circa feretrum in quo jacet cadaver.* PETRUS DE HONESTIS, *Epist. Lib. v. Cap. vi.*

tinction ; who chose rather to run the risk of sacrificing both their fortunes and lives, than to leave this last office of Christian Charity unperformed. In the first four centuries, we have numerous instances, where men and women of eminent sanctity were borne upon the shoulders of Bishops, and of the Clergy of superior order.

Both in the Eastern and Western Churches, the Priests at the funeral procession went, as they are by our Rubric directed to go, before the corpse ; and next to it came the more immediate friends of the deceased. After them the rest of the company followed. This order of the funeral procession, Divines and Moralists have remarked, is “ an admonition to the survivors, that their deceased brother “ is gone before them to the place, whither they “ must soon follow *.”

Another circumstance relating to the mode of burying the dead, is, that in peaceable times, when persecution was either suspended, or had ceased to rage, the corpse was always carried forth with Psalmody to the grave. The *Apostolic Constitutions* direct the bodies of the faithful to be carried forth with singing, and cite some of the passages that were more generally used. CHRYSOSTOM likewise both assigns the reason of the practice, and acquaints us with various particular portions of the Psalms and of

* *Præcedenti pompâ funebri, vivi sequuntur, tanquam haud multo post morituri* (*Al. ab Alex.*). *Funus interim procedit. Sequimur, “ quasi post ipsum morituri.”* See *Donat. on Terence's And. Act i. Sc. i. v. 101.*

Hymns, selected from the Old and New Testaments, which were sung on these occasions. "What," says he, "mean our Hymns? Do we not in them glorify God, and give him thanks, for having crowned our departed brother, for having delivered him from trouble, and freed him from all fear? Consider what you sing: *Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee* *. *Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me* †. Consider, I beseech you, the meaning of these passages. If you believe what you say to be true, why do you weep and lament, and make a mock of singing? If you disbelieve it, why do you play the hypocrite so far as to sing them ‡? We should be ashamed," continues CHRYSOSTOM, "to carry out our dead in this manner. The object of the Psalmody, the prayers, and the solemn meeting of fathers, and the multitude of brethren, is, not to lament and mourn, but to give God thanks for having taken unto himself our deceased brother."

* Psalm cxvi. 7.

† Psalm xxiii. 4.

‡ This argument CHRYSOSTOM frequently employs to dissuade men from immoderate grief. "To sorrow as men without hope for them that sleep in the Lord is," he says, "contrary to the Psalmody used by the Church, and exposes Christians to the ridicule of the heathens. These Christians (as the heathens argued) talk finely and philosophically of the resurrection of the dead. But is their conduct consonant to their doctrine? While in words they profess to believe a Resurrection, their actions shew that they despair of it."

JEROM also frequently speaks of Psalmody, which he represents as one chief part of the funeral solemnity, and as a custom universally received from ancient tradition *. In particular he states, that at the funeral of a woman of distinction in Palestine, which was attended by a prodigious concourse of the Clergy and Laity, there was none of that howling and lamentation which was customary among the heathens. During the procession to the place of interment, Psalms, he says, were sung in Greek, Latin, and Syriac, some part of the company understanding one language, and some another †.

Psalmody, which was so much esteemed in the ancient Church, still constitutes a principal part of the funeral solemnity in some of the more northern

* To be deprived of the solemnity of Psalmody was accounted a great misfortune and hardship. The privilege of Psalmody was in general allowed to all, except those who had laid violent hands upon themselves, or had been executed for some civil crime, or who had either wilfully omitted to be baptized (the regular introduction into the Christian Church) or had been expelled from it by excommunication.

† How much less solemn and decent were the funerals of the heathens, will appear from the most concise statement. Their funeral processions were attended by musicians of various kinds, playing upon pipes, trumpets, cornets, and other instruments. These were followed by the *mourning women* (*præficæ*), who were hired to make lamentation, to teach others how to lament, and to sing the *Nenia*, or funeral songs. After them came the *players* and *buffoons* (*histriones et scurræ*), who sung and danced, and sometimes entertained the company by apposite quotations from dramatic writers.

counties

counties of this kingdom. In these remote districts the use of hearses is little known, and the corpse is generally carried to Church upon the shoulders of friends and neighbours. During the procession Psalms are sung, which if the person deceased resided in the town or village where the Church stands, are continued from the door of his house to the gate of the Church-yard. If the residence of the deceased be at a considerable distance from the Church, the Psalmody is occasionally discontinued, but it is always resumed when the procession passes through hamlets, or by single houses occupied by yeomen, or near places where crosses were formerly erected *, as well as when they approach the Church.

From the concurrent testimony of the more early writers, the fact is incontestible, that the primitive Christians did sometimes offer up both private and public prayers for the dead; that is, for "all the servants of Christ departed this life in his faith and fear †." For Saints and
Martyrs,

* At some particular spots, near which I presume crosses once stood, it was even of late years usual to rest the coffin upon two stones, and for all the company to kneel around it, about as long as a *Pater-noster*, and *De profundis* could be repeated.

† So did the Church of England in its first Book of Common Prayer, at the conclusion of the prayer for *Christ's Church militant* in the Communion, as well as in the Burial Office. The alterations afterwards made in these passages, and the different turn given to the sentences, shew that our Reformers were, on further examination and more mature consideration, not disposed to countenance

Martyrs *, and not for ordinary Christians only, they offered up prayer as well as praise. They gave thanks to God, as is now the custom in the Church of England, "for delivering the deceased out of the " miseries of this sinful world," and they prayed, that he would receive to himself, to rest and happiness, the souls that he had taken out of this world, and that at the general Resurrection he would consummate the glory and bliss of his elect, both in body and soul. Orations were likewise very frequently made in honour of those, who had been eminent for piety and virtue †. A Deacon read such portions of Scripture; as contained promises of the Resurrection, and appropriate Psalms and Anthems were sung at the interment, as well as during the procession. The Eucharist was likewise commonly celebrated, when

tenance prayer for the dead. I do not recollect a passage in the Book of Common Prayer, which can be supposed to countenance prayer for the dead, except this in the Litany, "Remember not, " Lord, our offences, nor the offences of our forefathers." And here we do not pray, that God would forgive our forefathers their sins, but that their sins may not be visited upon us their descendants.

* Yet the Romanists have pretended, that the early Christians prayed not for Martyrs, who were already with God, but for ordinary Christians, whose souls were yet in purgatory. At the time of which I speak, neither this distinction nor purgatory had been heard of.

† This practice the Christians adopted from the Pagans. Funeral orations were very common both in Greece and at Rome, where it was thought no small accession to the happiness of the deceased to be eloquently commended,

the

the funeral happened to be in the morning, for at that time, the Communion was generally received by all fasting *.

The prayers and praises offered up to God for the dead were commonly accompanied with acts of charity to the living. The heirs and relations of the deceased made donations to the Clergy, provided entertainments for their friends †, and gave alms liberally to the poor ‡. Their almsgiving is mentioned with approbation, and the practice is often recommended by CHRYSOSTOM and JEROM. Some likewise gave alms and entertainments on the anniversary of the funeral, but as great excesses were often committed at these feasts, the practice in process of time was laid aside; and for the same reason the festivals held at the graves of Martyrs were suppressed.

After the body was placed in the coffin attired in its funeral robes, it was customary for the Greeks

* *Sacramenta altaris non nisi a jejuniis celebrentur.* Con. Carth. iii. A. D. 252.

† The custom of making entertainments at funerals is very ancient. ACHILLES, as represented by HOMER, gave a splendid entertainment on board his ship before the funeral of PATROCLUS; and PRIAM another at his palace, after the funeral of HECTOR. See the beginning of the twenty-third Book of the Iliad, and the end of the twenty-fourth. The object of the company's meeting at the house of the nearest relatives of the deceased was to divert their sorrow.

‡ The Romans upon these occasions distributed raw meat among the people.

and

and Romans to bedeck it with garlands and chaplets of flowers *. Though TERTULLIAN reprobates this custom as heathenish, yet it was not unusual among the early Christians to strew evergreens and flowers upon the grave. The practice is mentioned both by AMBROSE and JEROM, but without either censure or commendation. "I will not," says AMBROSE, on the death of VALENTINIAN, "I will not sprinkle his tomb with flowers, but his spirit will I bedew with the odour of Christ. Let others scatter lilies from full baskets: My lily is Christ. With this flower will I consecrate his remains." And JEROM thus praises PAMMACHIUS, in his Epistle on the death of his wife. "Other husbands scatter upon the tombs of their wives, violets, roses, lilies, and purple

* The ceremony of decorating the corpse with flowers, as practised by the heathens, was either taken from the funeral games, where the conquerors were rewarded with crowns of leaves, as signifying that the dead had finished their course: or it was designed to express the never-fading pleasures, which the dead were supposed to enjoy upon their removal out of this troublesome world (Potter's *Antiq* V. ii. p. 184.). In Christian countries, where the same ceremony is still in some degree prevalent, it is probable that the flowers are intended to represent the shortness and fragility of human life. This at least is the use which the Scripture teaches us to make of the vegetable creation, when applied as moral emblems. "All flesh is grass, and the greenness thereof as the flower of the field." *Is.* xl. 6. "Man cometh forth like a flower, and is cut down." *Job* xiv. 2. "As for man his days are as grass, as a flower of the field, so he flourisheth," *Psalms* ciii. 15,

"flowers,

"flowers", and by these offices seek to assuage
 "their grief. But our friend PAMMACHIUS moistens
 "the venerable ashes of his departed wife with the
 "balsam of almsgiving."

OF CHRISTIAN CEMETERIES, OR BURYING PLACES: THE
 ORIGIN OF CHURCH-YARDS, AND OF BURYING IN
 CHURCHES.

In some parts of ancient Greece, the houses in which visitors or travellers lodged in the night, were called cemeteries; (κοιμητήρια) that is, chambers for sleep, or dormitories. And in every language of the world, death has uniformly been expressed in terms or figures of speech, which convey the idea of rest or sleep. In the New Testament in particular, the dead are frequently described as "asleep," as "those that sleep in Christ:" And the ancient Fathers frequently remark, that "death is not "death, but sleep, and temporary repose†." Hence among the early Christians, the name cemetery was given to the place where the bodies of those that

* To this ceremony there is a most beautiful allusion in the sixth Book of the Eneid, which AMBROSE and JEROM seem not to have forgotten, when they composed the passages cited above.

Manibus date lilia plenis;

Purpureos spargam flores, animamque nepotis

His saltem accumulem donis, et fungar inani

Munere.

Verse 883.

† CHRYSOST. Hom. 21. ad Pop. Antioch.—Id. Hom. 69.—
 JEROM. Ep. 29. ad Theodoram.

"had

"had fallen asleep" were deposited till the morning of the Resurrection.

The cemeteries of almost all the nations of the world were situated at a distance from towns, and the mansions of the living; and no people whatever, except the Christians of the middle and latter ages, have thought temples or places of public worship, fit receptacles for the bodies of the dead.

In the patriarchal age, the places in which God was pleased to manifest himself to his people were esteemed more holy than others, but in them they did not presume to bury their dead. For the grave of Sarah, Abraham chose neither the plains of Mamre, nor Morah, not the land of Moriah, nor any other spot of ground, where it is recorded that God had appeared to him, after he was departed from Charran. He purchased the field of Ephron, and there he buried her in a cave. In the same family burying place was Abraham himself interred, as well as his son and grandson Isaac and Jacob, with their respective wives Rebekah and Leah. Joseph was embalmed in Egypt, but he was buried in Canaan "in a parcel of ground which Jacob bought; and it became the inheritance of the children of Joseph *."

From a review of the laws delivered in the wilderness respecting defilement by the dead, I conceive that no Israelite would bury a dead body in his tent, or near the place of the sanctuary †. When the Jews settled

* See also Judges, chap. ii. 9.

† Josias, in order to profane and pollute the altars consecrated to idols, burned upon them dead men's bones. 2 Kings xxiii.

settled in Canaan the same laws were in force. They never buried in towns or villages, and a corpse was not permitted to remain a single night within the city of Jerusalem. The kings of Judah, however, had burial places on mount Sion, which was then within the walls of the city. Still they were buried in an open field, "in the field of burial which belonged to the kings." Mount Sion was above 700 feet high, and its top more than two miles in circumference; and excepting the kings, all the Jews were buried without the city. The sepulchre of Joseph of Arimathea, in which the body of our Lord was laid, was at some distance from Jerusalem, and the grave of Lazarus was not in the village of Bethany, but near it in a cave. The inhabitants of Nain had carried the dead man, whom Jesus restored to his mother, out of the gates of the city, before Jesus met the procession; and "the bodies of the saints that slept arose after his Resurrection, and came out of the graves, and went into the holy city."

By the laws of the twelve tables, interment within the walls of a city was strictly prohibited, and the place of inhumation was some enclosure allotted for the purpose by the wayside. The Emperors AUGUSTUS and TIBERIUS were buried by the side of the *Appian* way. St. Paul is said to have been buried beyond the Tiber in the *Triumphal* way, and St. Peter in the

16, 20. See also Ezek. vi. 5.—It is a maxim, not peculiar to the Jews, that holy places are polluted by dead bodies and dead men's bones.

Ostian.

Ostian. This practice was indeed so common, that **JUVENAL**, speaking of the dead in general, describes them as buried near some one or other of the public roads:

Quorum Flaminia tegitur cinis atque Latina. Sat. I.

They were buried here, that the tombs might be conspicuous, and might remind those who passed by of their own mortality. Hence likewise the frequent inscriptions on the sides of the public roads, "Siste, viator. Aspice, viator," &c. Though the Grecians were sometimes buried in private family vaults in their own lands, and occasionally near their own houses, yet these were at a distance from cities*; and their general custom was to deposit their dead in public burial places without the town, and near the highway.

The first Christian cemeteries were vaults, or large cavities under ground, which they commonly dug in fields, near the public roads. **JEROM**'s description of these catacombs agrees with those that have been

* Though **CICERO** positively tells us, that the Athenians affirmed that they had never allowed any person whatever to be buried within the wall of their city, yet it is clear that other States of Greece occasionally interred at the public expence some few of their most eminent men in the midst of the city, even near the forum (**CICERO**, Lib. iv. Ep. xii. **THUCYD.** Lib. v. on the funeral of **BRASIDAS**, who fell at **Amphipolis**). When **ARATUS**, the prince and deliverer of **Sicyon**, died, it was questioned whether he might be buried in that city, and the Delphic oracle was consulted, which dispensed with the observation of the ancient law.

given

given by more modern writers. He has told us, that
 “ when he was a boy, and lived at Rome, (whither he
 “ was sent for the purpose of prosecuting his studies)
 “ he and his schoolfellows used on Sundays to visit
 “ the sepulchres of the Apostles and Martyrs ; that he
 “ frequently descended into the vaults, which were
 “ dug deep in the earth, and contained on each side
 “ along the walls the bodies of those that had been
 “ buried. The vaults,” he informs us, “ were light-
 “ ed only by small crevices *, left open at the top, and
 “ all around was so dark, that it was necessary to step
 “ with great caution. The scene,” he says, “ re-
 “ minded him of the Psalmist’s expression, ‘ let them
 “ go down quick into hell,’ i. e. alive into hades ;”
 (Psalm lv. 15.) and of Virgil’s

“ Horror ubique animos, simul ipsa silentia terrent †.”

In these subterraneous mansions, assemblies like-
 wise for the purpose of divine worship were in the
 three first centuries frequently held. For as DIONY-
 SIUS of *Alexandria* has observed, “ in time of persecu-
 “ tion every place is a temple, whether it be a field, a
 “ wilderness, a ship, or a prison ‡.” Hence it is, that

* When BARONIUS visited these sepulchres, the crannies had
 been stopped up. The cemetery of *Priscilla*, then lately disco-
 vered, which was three miles from the city of *Rome*, might, he
 says, for the largeness of it and its divers windings, be called a
 subterraneous city.

† The cemeteries near Rome are more celebrated ; those near
 Naples more spacious and magnificent.

‡ Ap. Euseb. Eccl. Hist. Lib. vii. Cap. xxii.

in the earlier ages, cemetery and oratory, though far from being synonymous terms, were sometimes promiscuously used. Still this is no argument whatever, in favour of the opinion, that the primitive Christians buried their dead either in or near Churches, or places of public worship *.

Not

* Another, and the principal, source of this erroneous notion arises from the frequent mention that we find in the Fathers and Historians, of religious meetings at the graves and tombs of Saints and Martyrs, and from an ideal association of ancient with modern customs. It should be remembered, that after Christianity became the established religion, and Churches were erected in towns and cities, the festivals of Martyrs were seldom celebrated in them. On these occasions the people left the city Churches, went out into the country, and held their assembly at the tomb or cemetery, where the Martyr, whose anniversary they commemorated, lay interred. This was not a matter of compulsion, but of choice. It was meant to do honour to the memory of the Martyrs, and the greatest honour that can be done to them, CHRYSOSTOM and others have a thousand times told us (though not *totidem verbis*) is to imitate their example. Where could the eloquent panegyrist more efficaciously extol the praises of the Saint, than at the grave of the Martyr? At what other place could he hope, with equal success, to inflame his auditory to love the virtues, and emulate the fortitude of the most renowned champions of the Christian faith?

In the former times of persecution the case had been widely different. Then the Christians durst not meet for the purpose of public worship in their *oratories*, or rooms in private houses. Their cemeteries (the *cryptæ* of JEROM and the *arca* of TERTULLIAN) were the only places in which they could with any degree of safety hold religious assemblies. Even so late as the time of ATHANASIUS, we find that after "the Arian troops had beset the Church, and converted the house of prayer into a field of

VOL. II. D d "battle,"

Not only large and populous cities, but every town and village appear to have had cemeteries at a little distance, for the burial of the dead. Within the first three centuries of the Christian Era, no corpse, unless by connivance or transgression of the law, was interred within any city or town. Even the Pagans, when the body was burnt, were obliged to deposit the ashes, which could not putrify nor contaminate the air, without the walls of the city *.

After the erection of Churches †, especial care was taken for several centuries to prevent the interment of any corpse in them. The first instances upon record of this practice, occurred at Constantinople, where some Christians, under pretence that the laws against burying in cities did not extend to Churches, buried in them the bodies of their departed friends. THEODOSIUS upon this made a new law, which ex-

“ battle,” the orthodox retired from the city to the cemetery to perform their public devotions (Athan. ap. Socr. Lib. ii. Cap. xxviii). What I mean to impress is, that, excepting at the annual festivals of Martyrs, no public meetings were held at their tombs; and that, except in cases of extreme necessity, the Christians never celebrated Divine Service in the repositories of the dead.

* In urbe ne sepelito, neve urito, was a standing law among the Romans. Cic. de Leg. Lib. ii.

† The early Christians had no other Churches than rooms in private houses; neither does it appear that these were separated from common use, though they were the appointed places of public worship (MOSHEIM'S Ecc. Hist. vol. i. p. 187). MEDE is of a different opinion, which BOHMER has examined, and I think refuted (Juris Ecclesiæ Antiq. Dissert. ii. de Antelucanis).

pressly prohibited all interment in any Church ; and which directed, that all bodies, whether deposited in coffins, or reduced to ashes and enclosed in urns, should be carried out of the city. For this regulation he gives the same reasons that are assigned by former writers and legislators, “ That the tombs might exhibit to travellers and others, examples of mortality, and memorials of the condition of humanity : and that at the same time the health of the living might not be injured.”

The first Council of *Braga* in Spain, held A. D. 563, observes, that this custom of burying without the walls, was still retained by the cities of France, and the Council uses this as an argument, why no person should be buried in any Church in Spain. In France the same practice was enforced, by two Councils held under CHARLEMAGNE, about the year 810. “ And let no one bury a dead person in the Church,” is a rule in the capitulars of that Emperor *.

The origin of burying in Churches, is principally to be ascribed to the particular honours that were paid to

* Yet before this period we find that some bodies had been buried in Churches in France : for the seventeenth Canon of the Council of *Tribur* (one of the two above alluded to), while it prohibits the interment of the Laity in the Church, orders, “ that the bodies anciently interred there shall not be cast out, and that the pavement shall be made even that no vestige of a grave may appear.” The Canon also directs, “ that if, on account of the multitude of bodies lately buried, this cannot easily be done, the place shall be converted into a polyandrium, or cemetery, and the altar removed to a place, where the sacrifice of the Eucharist can be religiously offered.”

Saints and Martyrs. In the fourth century, Churches were frequently erected near the places where the tombs of martyrs had stood, and where, in time of persecution, the Christians had been accustomed to assemble for the celebration of Divine Worship. Sometimes likewise the ashes and bones of Saints and Martyrs were brought into Churches, built in cities. These were deposited in vaults and graves, made under the altar or the chancel *. But no bodies were yet permitted to be buried within the walls of the Church. **JUSTINIAN** rescinded the law of **THEODOSIUS**, so far as it compelled all people to bury without the city, but retained the latter clause, which prohibits all from burying within the seats of the Apostles and Martyrs. The Council of Nantes, held about A. D. 658, first "permitted the people of France to bury in the atrium, or porch, or outer buildings of the Church, but not within the Church itself, nor near the altar where the Body and Blood of Christ are consecrated."

The Constantinopolitan Emperors thought it a great honour to be buried, not in the Church, not near the remains of the Apostles, Saints, and Martyrs, but without the Church, in the atrium, vestibule, or Church porch. The highest ambition of **CONSTANTINE** himself was, in the language of **CHRYSOSTOM**, "to be buried before the door of the fishermen †, and to

* No relics were put upon the altar, or kept above ground before the tenth century. **MABILLON**.

† He was buried in the porch of the great Church at Constantinople, which he built in honour of the twelve Apostles.

" be

"be their porter." The example of CONSTANTINE was followed by other Emperors, who from this period, were sometimes buried within the city, yet not within the Church, but before the doors of the Church, or in the porch *.

When Emperors and Princes became emulous of being buried in the vestibule of the Church, nobles, courtiers, and persons of distinction, who had been honoured with their presence when living, would naturally wish to lie, not too far separated from them, after their decease. The Clergy imitated the example of the Emperors, and were sometimes buried in the porches of their respective Churches. After the crown bowed to the cross, the Roman Ecclesiastics went a step further, and pretended to the right of lying, when dead, within the walls of the Churches, where they had officiated when living. If Princes were admitted into the porch, might not Priests and Prelates without presumption make their graves at the altar?

Princes, Ecclesiastics, and Nobles, having thus got admission to be buried in the Church, Church porch, and near the walls on the outside of the edifice, the greatest and wealthiest among the people saw no reason, why the same favour should not be extended to them; for in the grave they considered all men to be equal; and though neither sanctity of life, nor the friendship of the Clergy could obtain this indulgence,

* In the same porch, in which CONSTANTINE was interred, were buried THEODOSIUS in 395, and ARCADIUS in 407.

some courteous obligation might. Though graves in Churches and adjoining places were not to be sold, and nothing was to be demanded for interment in them, yet a handsome legacy bequeathed to the Church, where the devout testator humbly expressed his ardent desire to be interred, operated like a charm, whose influence could not easily be resisted.

The practice of burying in and near Churches, thus introduced by vanity and pride, was encouraged by the superstition of the age; and that superstition was cherished and nourished by the avarice and artifice of a corrupt and designing Clergy. The grateful respect of the earlier Christians for the memory of the Martyrs to the faith, became an inexhaustible source of innumerable errors and impostures. In the age of AMBROSE, JEROM, and AUSTIN, the bones or ashes of Apostles and Martyrs had been transported into Churches, and deposited under the altars. These *relics* were afterwards invested by the Priests, with an imaginary power of working miracles, healing diseases, curing infirmities, and delivering their votaries from all calamity and danger.

The laity were persuaded, that the efficacy of *relics* extended not only to the living but also to the dead: That whilst, through the intercession of the Saints, spiritual and temporal blessings were obtained, the felicity of the soul likewise in its separate state was promoted, and the body prepared for a more glorious Resurrection and happy reunion with it. It is not surprising, therefore, that the altars, where the ashes
of

of their supposed heavenly patrons were deposited, should be crowded with prostrate supplicants, and that the living should be solicitous to bury their dead friends, near to relics, possessing, as they believed, supernatural agency, and in whose succours they were taught to confide.

Under the pretence of benefiting the dead still further, but in reality to enrich themselves, the Romish Ecclesiastics invented, and introduced the doctrines of *merits*, *purgatory*, and other *fond conceits*, which are justly censured by our Articles of Religion. About the same time, and with the same view, were instituted *masses for the departed*, the virtue of which alleviated the pains of purgatory, and finally redeemed souls from its power. What alienation of family estate, what endowments to the Church, however ample, could be a sacrifice adequate to the advantage of being buried in the vicinity of relics and altars, from which such inestimable benefits were to be derived?

From the sixth to the tenth century, especially during the latter part of this period, Kings, Bishops, Priests, founders of Churches, and others, were in many places allowed to be buried within the walls of the building, and the laity under the walls, that is, near to the Church on the outside. Yet in England, it does not appear, that at the close of the seventh century, any corpse had been buried in the Church; for THEODORE, the celebrated Archbishop of Canterbury, was interred within the Cathedral, because the
whole

whole of the porch was occupied, by the bodies of six of his predecessors in that see *.

After the middle of the eighth century, CUTHBERT, Archbishop of Canterbury, introduced from Rome into England the practice of converting the ground near the Church, into a common cemetery; and obtained a papal dispensation for "*making cemeteries near Churches, even in cities* †." From this era, we may date the custom of burying within the walls

* The *Austin* monastery was built without the walls of Canterbury, as ETHELBERT and AUSTIN in both their charters intimate, that it might be a dormitory or cemetery for them and their successors, that is, for the Kings of the Anglo-Saxons and the Archbishops of Canterbury for ever. *Burn's Eccl. Law from Ken. Par. Ant.*

† The Christians always formally consecrated their Churches, after Churches were erected; but in the earlier ages no mention is made of the consecration of their cemeteries, though for many centuries previous to the formation of Church-yards this practice generally prevailed. GREGORY of Tours, who wrote about A.D. 573, and is the first that notices it, expressly affirms that "the places of the sepulchres were in his time consecrated by sacerdotal benediction." (*Durant, Lib. i. Cap. xxiii.*) In England, burial places were not consecrated before the days of St. DAVID, Archbishop of *Meneu*, who is said to have lived 145 years, and to have introduced that ceremony here. The separating of a spot of ground from all ordinary uses, and appropriating it for a burial place by prayer and other solemnities, is a pious and laudable custom; but the health of the living, and common decency seem to require, that "these peculiar places, where the bodies of the Saints rest in peace, and are preserved from all indignities," be at a distance from cities and towns. Church-yards likewise should not be crowded with corpses; much less should just occasion be given for the complaint that "*Churches themselves have been, in some places converted into charnel-houses.*"

of cities, and the origin of Church-yards in England*. All Churches erected in the ninth, tenth, and following centuries, had cemeteries either around, or near them †.

In the East, Leo the wise, about A. D. 900, rescinded the ancient laws against burying in cities; but he gave no licence to bury in Churches. And in the beginning of the tenth century, all the laity both in the East and West (excepting only such individuals, as were denied the right of Christian burial) appear to have been admitted to the privilege, of being interred in the Church-yard.

In England, the Church-yard is now intended for

* The origin of the custom of burying in, and near Churches, I have already traced with sufficient minuteness. The reason which in the ages of popery was most commonly alleged for the practice, was "*the benefit of the dead*, whose friends and relations, " as often as they came to these sacred places, seeing their " graves, might remember them, and pray to God for them." In favour of interment in Church-yards, our Ritualists have assigned nearly the same reason that was anciently given, for burying by the sides of public roads; " that as we approach the house of " prayer, we may, by the prospect of the tombs of our friends " and relations, be reminded of our own mortality." And it is certain that in the truly philosophic mind nothing excites more ardent or more affectionate devotion than the remembrance of death, and the contemplation of a future state of existence.

† SPELMAN satisfactorily proves, from internal evidence, an inscription found at *Glastenbury* to be spurious. It has the words, " this Church and Church-yard" (*ecclesiam ipsam cum cœmeterio*). Church-yards, or cemeteries near Churches, were unknown in England at least 600 years after the pretended date of this forgery,

the use of the parishioners, and others dying in the parish ; who, as the civilians express it, are entitled to burial there of common right. But no Clergyman is compellible to bury any extra-parochial corpse in his Church-yard. It is no part of his parochial duty. It is a matter of mere indulgence, grace, and favour, which he may grant upon whatever terms he pleases *.

It has been thought not quite so easy to determine, who may be buried in the Church, or in vaults constructed under it. LANFRANK, Archbishop of Canterbury, who rebuilt the Cathedral of that see, about 1075, is thought to have been the first who made vaults under chancels. These were no doubt intended for burial places. Yet in the same century, and in the very year just mentioned, the Council of *Winchester* ordained " that no corpses should be buried in " Churches." But through the gross superstition, which had long predominated, and which, as I have before had occasion to observe, fancied that the soul derived great benefit from the body's being buried in the Church; through the ambition of individuals among the laity, the rapacity and stratagem of the Clergy, and the general neglect of ancient institutions, this Canon, like similar former Canons, was either little, or not long, regarded †.

Though

* That is, provided such extra-parochial person, or his predecessors have not, with the concurrence of the Minister and parishioners, obtained a faculty from the Judge of the Bishop's Court, to have a burying place in such Church-yard for ever.

† The Popes, after this period, granted to all that would purchase it, a sort of hereditary right to bury in Churches, and the sepulchres

Though burying in Churches has at no time been a general practice in England, yet for the last 800 years, it

sepulchres of their ancestors; in conformity, as was pretended, to the example of the ancient patriarchs. From the time of their decretals BINGHAM rightly dates the ruin of the ancient laws; for they took away whatever little discretionary power remained invested with the Bishops; and lodged the right and possession of burial places, even within the walls of Churches, in the hands of private individuals. This abuse of burying in Churches, the Reformation has hitherto been unable to eradicate, though since that era, the innovation has been repeatedly complained of both by Protestants and Papists. "It is much to be wished," says RIVET, "that burying in Churches, brought in by a varice and superstition, was, together with other remains of superstition, abolished; and the ancient custom of having public burial places in the free and open fields, revived." He expatiates upon "the danger of infection from the stench of dead bodies interred in Churches, a practice which to him, and many others, always seemed horrible." (In Gen. xlvii.) GROTIUS has remarked, that "the ancient mode of interment, without the gates of cities, is to be preferred on account of the public health, which may be greatly injured by the effluvia arising from graves. This circumstance," continues GROTIUS, "makes it the more wonderful, that the Christians should have so commonly agreed to hold religious assemblies in places where dead bodies were deposited: And he doubts, whether it was wise in the reformed to retain the practice, though it were originally introduced in honour of the Martyrs." (In Luc. vii. 12.) Among the Romanists, DURANT, an advocate of eminence, and President of the first Parliament of *Thoulouse*, commends the ancient usage, praises the zeal displayed by CHARLEMAGNE in restoring it, and regrets "that now, against the laws and institutions of the ancient Christians, the ordinary laity are admitted to be buried in the Church." *Cautumque ne in ecclesiis humana*

it has not been uncommon. WHEATLY asserts, that
 “ now, according to the general custom, every one is
 “ at liberty to be buried either in the Church-yard,
 “ or Church, as he pleases.” But WHEATLY should
 have known, that no person whatever, is at liberty to
 be buried in the Church, without the permission of the
 Parson, or lawful Minister. He is the sole judge of
 the propriety of refusing, or admitting any corpse to
 be buried in his parish Church, being in this instance
 not subject to controul, even by the Court of the Ordina-
 ry itself.

To this general principle there is an exception, or
 two. Where a faculty, or a licence, from the judge
 of the Ordinary's Court, has, with the consent of the
 parties interested, been obtained, appropriating to
 any person and his heirs a vault, or a place of burial
 in a Church for ever, then interment of such person,
 his family and heirs, may be demanded upon the pay-
 ment of the accustomed dues*. Impropiators like-
 wise

*mana cadavera tumultu mandarentur. Ea enim erat veterum pa-
 trum religio, ne inter ecclesiam defunctorum corpora sepelirentur. Hæc pia majorum institutio a Carolo Magno renovata et instau-
 rata fuit. Constantinopol. Reges et Imperatores magni pendebant
 corpora eorum non prope Apostolos, sed extra eorum vestibula
 sepeliri. At hodie recepta consuetudine, præter majorum leges et
 instituta, Christiani, nedum Imperatores et Sacerdotes, quibus
 postea id indulsum fuit, sed etiam laici passim intra ecclesiam se-
 peliuntur, alii complures. De Rit. Lib. i. Cap. xxiii. Sect. 5, 6, 7.*

* The same equally holds good where a faculty has been ob-
 tained for making a family vault or tomb in a Church-yard.
 But without such faculty, the agreement of the Minister and
 parishioners

wise have, in some parish Churches, the sole and exclusive right of burying in the chancel, or vaults formed under the chancel. In neither of these cases can the deceased be denied interment in his family vault, by any Minister, even though he might have lived and died in another parish.

OF THE TWO INTRODUCTORY RUBRICS.

THE first Rubric cautions the Minister and the friends of the person deceased, that the Office ensuing, is not to be used for any "that die unbaptized, or " excommunicate, or have laid violent hands upon " themselves*." Though this Rubric was not drawn

parishioners to permit the erection is a mere nullity, and conveys no right to interment. Neither can any erection, beyond an upright head and foot-stone, or at the utmost a flat-stone, be lawfully made in any Church-yard, without the consent of the Ordinary, or the Judge of his Court.

* Besides these three cases, there were several others, in which Christian burial was denied. Particularly 1. To heretics, against whom it is specially pronounced; *Si in hoc peccato decesserint, inter Christianos non accipiunt sepulturam*. Of which we have a remarkable instance a little before the Reformation, in the case of *Tracy*, who was accused in Convocation of having expressed heretical tenets in his will. Being found guilty, a commission was issued to dig up the body, which was accordingly executed.

2. Persons not receiving the Holy Sacrament, at least at Easter. This was established in the fourth *Lateran* Council, A. D. 1215, and became a law in our English Church.

3. Persons killed in duels, tilts, or tournaments are, by several ancient Canons, denied the benefit of Christian burial. *Gibson's Cod.* But at present the prohibition extends only to the three cases specified in the Rubric.

up to till 1661, and none of the regulations, which it enjoins, excepting only what relates to persons excommunicate, was before that time specified in any of our articles, or ecclesiastical constitutions; yet it must not be considered as a new law, but merely as explanatory of the ancient Canon law, and of the previous usage in England.

The first Council of *Braga* in 563 ordained, that for Catechumens, who died in voluntary neglect of Baptism, the Burial Office should not be performed. Private prayers might be offered for them, but the public Offices of the Church might not be used. The privilege of being admitted to Christian burial, it has always been held, can be extended only to those, who have died in the communion of the Church; and must of course be refused to such infants, as have not been admitted into the Church by Baptism. This is not meant as a punishment to the child, who cannot have committed any crime; but it may induce some parents, who think the refusal a punishment, and on whom superior and more spiritual considerations might have less influence, to be careful to bring their children to be baptized in due time.

Concerning the future state of children dying unbaptized, the Church of England determines nothing. In the ancient Church, when a Catechumen died without Baptism, not out of any contempt for the ordinance, but through some unavoidable or unforeseen circumstance, he was after death treated as a person in communion*. In our Church the Burial

* BINGHAM, B. x. Ch. ii. 20, 21.

Office may be used for none who die unbaptized.

Some of our Divines have disputed, whether this Office may be used for such persons, as have been baptized by Dissenters from the established Church ; for instance, by a Presbyterian Minister, who it has been contended has not a regular, that is, an episcopal commission to baptize. WHEATLY thinks, that for determining the question, there “ is no occasion to “ enter into the merits of that cause, (that is, the validity or invalidity of Dissenters’ Baptism) for whether such Baptisms be valid or not, he does not apprehend, that it lies upon us to take notice of any “ Baptisms, except they are to be proved by the registers of the Church. Unless therefore we ourselves betray our own rights by registering spurious among the genuine Baptisms, persons baptized among the Dissenters can have no just claim to the use of this Office. For the Rubric expressly declares, that it is not to be used for any that die unbaptized ; but all persons are supposed to die unbaptized, but those whose names the registers own ; and therefore the registers not owning Dissenting Baptisms, those that die with such Baptisms, must be supposed to die unbaptized.”

WHEATLY’s conclusion is certainly erroneous *, and his reasoning is calculated only to mislead ignorance, and provoke dissension. I agree with him, that the

* The Baptisms of English Roman Catholics are not found in our registers, yet no one, I presume, will maintain their Baptisms to be invalid.

question may be settled in a more summary way, than by entering into an examination of the judgment of the Church of England, concerning the validity of Baptism, administered by Dissenters: and I simply appeal to the decisions of our Ecclesiastical Courts, from the days of ELIZABETH *. Are not the prosecutions, excommunications, pains, and penalties, to which the Presbyterians were subjected, so many demonstrations, that our Church holds them to be Christians, and admits of course the validity of their Baptism? To excommunicate him, who has no right to Church Communion, would be an absurdity; and he has no right to Communion, who is not legally

* See in particular a Decision of Sir JOHN NICHOLL's in the case of *Kemp versus Wicks*, which latter was libelled in the Ecclesiastical Court for having refused to bury a child, that had not been baptized by a Minister of the Establishment.

The opinion given in judgment by Sir JOHN being in exact conformity with what is stated in the text, need not be quoted at large. But the following remark on Mr. WHEATLY's work may be usefully inserted here as a general caution to the Clergy.

" These positions of Mr. WHEATLY's have been noticed by
 " the Court from no disposition to depreciate the character of
 " that writer, but in order to put the Clergy upon their guard
 " against being misled by him. He may be a very learned and a
 " very sound Divine, (of that the Court does not presume to form
 " any judgment) but he cannot be very safely followed as a sound
 " ecclesiastical Lawyer; and his writings may possibly have mis-
 " led this very Clergyman, and have exposed him to the present
 " prosecution."

This Decision of the Ecclesiastical Court was made in the year 1809, several years after the publication of the first Edition of the present work.

baptized.

baptized. It is no uncommon thing for our Bishops to ordain dissenting Ministers, who were baptized by Dissenters; for since the year 1661, no one could hold any benefice, or be a lawful Minister in England, who was not ordained according to our form. But who ever heard of a Bishop's baptizing any of these Ministers, or of a man's being made a Priest, who had not been baptized?

This Office is not to be used for any person "dying excommunicated, *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance." Thus in the ancient Church, the usual solemnities of burial were denied to those, who continued obstinate and impenitent, in manifest contempt of the discipline and censures of the Church. But, where the party expressed a disposition to submit to the prescribed penance, and a wish to be re-admitted to Communion, the desire was accepted, and after death the party was admitted to the privileges of a Communicant *. In an ancient register of the Bishops of Winchester is an order, that the corpse of no person, dying excommunicate, shall be buried till the Bishop have sufficient evidence of his repentance. Hence it appears, that the evidence of the repentance of the party excommunicate must be given before the Judge of the Bishop's Court, who pronounced the sentence of excommunication. Both before and since the Reformation, commissions have

* BINGHAM, B. xix. Ch. ii. n. 11. and B. xxiii. Ch. iv. n. 23.

been granted to bury persons who died excommunicate *. Orders have likewise been issued to dig up and remove the body of a person excommunicate, who had been buried in the Church-yard †.

The third class of persons, to whom Christian burial is denied, are "those who have laid violent hands upon themselves:" that is, those who have voluntarily procured death unto themselves, not being idiots, lunatics, or otherwise of insane mind, and have consequently been plainly guilty of the horrid crime of self-murder. Among the Jews, they who laid violent hands upon themselves were forbidden to be buried. And among the Greeks, the suicide forfeited his right to decent burial; and was deposited in the ground without the accustomed solemnities. Such were looked upon as enemies to their country, whose service they had deserted ‡. The Roman law, to prevent the repetition of a crime, which was at one time too frequent among them, ordered the bodies of suicides to lie without interment, exposed to public view. It was probably for a similar reason, that the first Council of *Braga* in 563 enacted, that neither the bodies of those, who laid violent hands upon themselves, nor of those, who were executed for pub-

* GIBSON'S Codex, 540.

† This was conformable to the law: *Si contingat interdum, quod excommunicatorum corpora, vel per violentiam aliquorum, vel alio casu, in cœmeterio tumultentur, si ab aliorum corporibus discerni poterunt, exhumari debent, et procul ab ecclesiasticâ sepulturâ jactari.*

‡ PORTER.

tic crimes, should be carried to the grave with Psalmody, and the usual funeral solemnities.

The *Penitentiary* of EGBERT of York, composed about 750, adds to the words of the Canon this clause, " If they do it by the instigation of the devil." A still further limitation is made in the Canons, published in the reign of EDGAR, about 960, which is, " If they do it voluntarily, by the instigation of the " devil." The decretal of GRATIAN likewise, which adopts the Canon of *Braga*, inserts the word *voluntarily*, and the note is to this effect. *The case is different, if the act be committed through lunacy, or madness : Then it should not be imputed to the deceased for a crime* *.

The Rubric before us, which was drawn up only at the last Review of the Liturgy, should not, I conceive, be interpreted more rigorously than the preceding Constitutions, upon which it is founded. It could not be the intention either of the Convocation or of the Parliament, to rank idiots and lunatics with those, who " for grievous and notorious crimes had been " denounced excommunicate." This would be to convert the greatest possible misfortune, to which a rational being is exposed, into the most gross criminal guilt ; and to inflict an ignominious punishment upon him, who was incapable of committing any offence.

It is the office of the Coroner†, and of the jury
over

* Secus, si per furorem; tunc non imputaretur.

† The Coroner's is a very ancient office at the common law. He is called Coroner (coronator) because he hath principally to

over whom he presides, to pronounce after due enquiry, whether the person, "who has laid violent hands upon himself," was, or was not, in his senses. The act of suicide is no evidence of insanity; and if a lunatic, in a lucid interval, kills himself, he is regarded by the law as *felo de se*. Though we may have reason to believe, that out of compassion to the reputation of the deceased, and the circumstances of his family*, the Coroner's juries may sometime decide favourably upon evidence, which does not amount to clear proof; yet, after the Coroner's warrant, certifying the Minister that the body may lawfully be buried, is delivered, he is not at liberty either "to refuse or to delay to bury it." The verdict of the jury may indeed be *traversed*; but the Clergyman of the parish, in which the person died, is so far compellible to bury the corpse, that the law would severely punish his refusal.

WHEATLY is of a different opinion; and his autho-

ry with pleas of the Crown, or such wherein the King is more immediately concerned. The Lord Chief Justice of the King's Bench is the principal Coroner in the kingdom, and may exercise the jurisdiction of a Coroner in any part of it. Blackstone, B. i. Ch. ix.

* When a man has withdrawn himself from the reach of human laws, they can act only on what he has left behind, his reputation and fortune: on the former, by an ignominious burial in the highway, with a stake driven through his body; on the latter, by the forfeiture of all his goods and chattels to the King; in hopes that his care either for his own reputation, or the welfare of his family, would be some motive to restrain him from so desperate and wicked an act. Id.

riety

riety may mislead those, who are disposed to act upon it. He arraigns, in terms sufficiently harsh, what he is pleased to call, " the scandalous practice of Coroners " and their inquests, notwithstanding the strictness of " their oath. The Coroner," he says, " summons " whom he pleases, delivers what charge he pleases, " and it is easy enough for him to influence the " judgment of the jury. If a man is found *felo de se*, " all he was possessed of devolves to the King; and " no fee out of this," continues Mr. WHEATLY, " being allowed to the Coroner, it is no wonder, that " the verdict is generally for the heirs, from whom a " gratuity is seldom wanting." Mr. WHEATLY cannot apprehend, that a Coroner is to prescribe to the Minister, when Christian burial is to be used. " Little " heed," he says, " is to be given to a Coroner's " warrant; and there is no reason because the *Coroner prostitutes his oath*, that the *Clergy* should " be so complaisant as to *prostitute their office*."

Mr. WHEATLY should have recollected, that the Coroner with his inquest, and not the Minister, is to judge whether the party deceased was out of his senses. The Minister here has no authority whatever. He cannot be impannelled on a jury, and he has no right to be present at the inspection of the body. He can neither summon witnesses, nor examine them. He is neither entitled, nor able to form any judgment at all. Whatever private opinion he may entertain, that must be founded either on hearsay or conjecture, and it is not justifiable to act upon such an opinion, in contradiction to the public

public decision of a jury, after hearing the deposition of witnesses delivered upon oath *. The Minister's sole business is to inter the corpse, and for so doing the coroner's certificate is his warrant †.

OF THE SECOND RUBRIC.

“ The Priest and Clerks meeting the corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing, *I am, &c.*”

The Minister is to meet the corpse at the entrance of the Church-yard. He is not required to attend at the house of the deceased, and to accompany the procession to the Church. The injunctions of Edward VI. given both to the Clergy and Laity in 1547, about two years before the appearance of our first Book of Common Prayer, ordained, that “ Forasmuch as Priests be public Ministers of the

* See Burn's Ecclesiastical Law. Article Burial.

† The following is, I believe, the common form of the certificate:

“ To the Minister and of the
“ in the County of Middlesex, and to all
“ others whom these may concern :
“ Middlesex, (to wit).—Whereas I, with my inquest, the
“ day and the year here under written, have taken a view of the
“ body of , who now lies dead in your
“ parish, and have proceeded therein according to law : These are
“ therefore to certify, that you may lawfully permit the body of the
“ said to be buried ; and for so doing this
“ shall be your warrant.—Given under my hand and seal, the
“ day of one thousand eight hundred .”
Church,

“ Church, and upon the holidays * ought to apply
“ themselves to the common administration of the
“ whole parish, they shall not be bound to go to
“ women lying in childbed, except in time of dan-
“ gerous sickness, and not to fetch any corpse be-
“ fore it be brought to the Church-yard. And if
“ the woman be sick, or the corpse brought to the
“ Church-yard, the Minister shall do his duty ac-
“ cordingly, in visiting the woman, and burying
“ the dead person †.” The sixty-eighth Canon
requires, not only that “ the corpse be brought to
“ the Church, or Church-yard,” but likewise, that
“ convenient warning thereof, be given to the
“ Minister before.” If such notice be not given,
he is not liable to any penalty for delaying the in-
terment.

After meeting the corpse, the Priest is “ to go be-
“ fore it, either into the Church or to the grave.”
These words certainly authorize the Clergyman to go
towards the grave, while he repeats the Sentences,
and then to perform that part of the Office, which
is appointed to be said, “ when they come to the
“ grave.” But the question is, Whether this Ru-
bric leaves the Minister at liberty to refuse going
into the Church at all? It is the opinion of some,
that the Minister is invested with a discretionary
power of omitting, whenever he pleases, those parts
of the Office, which are to be read in the Church.

* That is on Sundays and other holidays.

† Sparrow's Collection.

To this opinion I cannot subscribe. A concise review of the Office, as it originally stood, and of the alterations, which it has since undergone, may perhaps enable us to ascertain the meaning of this part of the Rubric.

The first Rubric of the first Book, like the Rubric before us, permits the Priest to go either "into the Church, or towards the grave." The second Rubric seems to intimate, that the custom then was, to go first to the grave and inter the corpse, and afterward to go into the Church. "When they are come at the grave, the Priest shall say, *Man that is born of, &c.*" Here follow the devotions to be used at the grave, which so far as they differ from our present form are copied in the note *. The Rubric, placed immediately after that part of the Office, which was said at the grave, directs, that "these Psalms, with other suffrages following, be said in the Church either before or after the burial of the corpse." This part of the Office, which I likewise subjoin in the note *, was followed by the celebration of the Holy Communion *. At the Review.

* I have altered my design, and I now give, in one note, a succinct view of the whole Office, and more especially of those parts of it, which differ from our present order. The abstract is taken from GRAFTON'S Edition, May, 1549.

THE ORDRE FOR THE BURIALL OF THE DEAD,

*The Priests meeting the corps at the Church stile, shall say :
Or els, the Priestes and Clearkes shall sing, and so goe
either into the Church, or towards the grave.*

I am

view of the Book in 1552, the Office was materially altered, and from that period to 1662, no part of it whatever

I am the Resurreccion, &c.

When they come at the grave, whyles the corps is made ready to be layed into the earth, the Prieste shall say, or els the Prieste and Clearkes shall syng.

Manne that is, &c.

Then the Prieste casting yearth upon the corps, shall say.

I commende thy soule to God the Father Almyghtie, and thy bodye to the grounde, earth to, &c.

Then shall be sayde or song.

I heard, &c. Even so sayeth the Spirit, *that they, &c.*—(according to the old translation.)

LET US PRAY.

We commend into thy handes of mercy (most mercifull Father) the soule of thys oure brother departed. And hys body we commit to the earth, besechyng thyne infinite goodnesse, to geue us grace to lyue in thy feare and loue, and to dye in thy favour: that, when the iudgemente shall come whiche thou haste committed to thy welbeloued Sonne, bothe thys oure brother, and we may be found acceptable in thy sight, and receyve that blessing, whiche thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my Father; receyue the kyngdome prepared for you before the begynnnyng of the worlde. Graunte thys, mercifull Father, for the honour of Jesu Christe our onely Saviour, Mediator, and Aduocate, Amen.

THIS PRAYER SHALL ALSO BE ADDED.

Almyghtie God, we geue thee hartie thanks for this thy seruaut, whome thou hast deliuered from the miseries of this wretched worlde, from the bodye of death and all temptation. And as we trust, has brought hys soule, whiche he commytted into thy holy handes, into sure consolation and reste: Graunt, we beseeche thee, that at the daye of iudgemente, hys soule and all the
soules

whatever was said in the Church. This Office differed from the present, in only these two particulars :
there

soules of thy electe, departed out of thys lyfe, may with us and we with them, fully receyue thy promysse, and bee made perfect altogether, thorowe the glorious resurreccion of thy Sonne Jesus Christe our Lorde.

These psalmes, with other suffrages following, are to be sayde in the church, eyther before or after the buriall of the corps.

Viz. Psalms cxvi. cxxxix. cxlvi. (with *Gloria Patri* after each.)

Then shall followe this Lesson, taken out of the xv Chapter to the Corinthians, the first Epistle.

Christe is rysen, &c.—(to the end of the Chapter).

The Lesson ended, then shall the Prieste saye.

Lorde have, &c. Christe have, &c. Lorde have, &c.

Oure Father, which art in heauen, &c. to leade us not into temptation.

Answer. But delyuer us from euyll. Amen.

Prieste. Entre not (O Lorde) into iudgement with thy seruauent.

Answer. For in thy sight no liuing creature shall be iustified.

Prieste. From the gates of hell

Answer. Delyuer theyr soules, O Lorde.

Prieste. I beleue to see the goodnes of the Lorde.

Answer. In the lande of the lyuing.

Prieste. O Lorde graciously heare my prayer.

Answer. And let my crye come unto thee.

LET US PRAYE.

O Lorde, with whome do liue the spirites of them that be dead : and in whome the soules of them that be elected, after they be delyuered from the burden of the fleshe, be in ioye and felicitie : Graunte unto this thy seruauent, that the sinnes whiche he committed in thys world be not imputed unto hym, but that he, escapyng the gates of hell and paynes of eternal darkenes, may euer dwell in the region of light, with Abraham, Isaac, and Jacob, in the
place

there were no Psalms, and the Lesson stood after the passage from the Revelation, and before the lesser Litany, or the Kyrie eleison *. The Presbyterian

place where is no wepyng, sorowe, nor heauynes: and when that dreadfull day of the generall resurreccion shall come, make hym to ryse also with the iust and ryghteous, and receiue this bodye againe to glory, then made pure and incorruptible: set him on the ryght hande of thy Sonne Jesus Christe, among thy holy and elect, that then he maye heare with them these moste swete and comfortable wordes: come to me ye blessed of my Father, possesse the kyngdome whyche hath been prepared for you from the begynning of the worlde: Graunte this we beseche thee, O mercyfull Father, through Jesus Christe, our Mediatour and Redemer. Amen.

THE CELEBRACION OF THE HOLY COMMUNION WHEN THERE
IS A BURIAL OF THE DEAD.

Lyke as the heart desyreth the water brookes, &c. (Ps. xlii.)
with Gloria Patri.

THE COLLECT.

O mercifull God, &c.—at the general resurreccion in the laste daie, both we and this oure brother departed, receyuing agayne our bodies, and risinge againe in thy moste gracious fauoure: maye, with all thine elect saintes, obtaine eternal joye; Graunt this, O Lorde God, by the meanes of our Aduocate Jesus Christe; whiche with thee and the Holy Ghoste, liueth and reigneth one God for euer. Amen.

The Epistle, 1 Thess. iv. "*I would not brethren that ye should be ignorante,*" &c.—(to the end). "comfort yourselves with these words."

The Gospel, John vi. "Jesus said to his disciples and to the Jews: *All that the Father giveth me,*" &c. to "*raise him up at the last day.*"

* There is a third difference, but it is merely verbal. For "the souls of them that be elected," was put, in 1661, "the soules of the faithfull."

Commissioners

Commissioners at the Savoy conference, desired
 “ that the Ministers might be left to use their own
 “ discretion, and to perform the *whole Service in the*
 “ *Church*, if they think fit, for the preventing of
 “ those inconveniencies, which many times both
 “ Minister and people are exposed unto, by standing
 “ in the open air.” To this the Episcopalians answered : “ It is not fit so much should be left to the
 “ discretion of every Minister, and the desire that all
 “ may be said in the Church, being not pretended
 “ to be for the sake of *tender consciences*; but of
 “ *tender heads*, may be helped by a *night-cap*,
 “ better than a *Rubric* *.” The Convocation, however,

* The reply of the Presbyterians to this answer was, “ You
 “ intend to have a very indiscreet ministry indeed, if such a
 “ thing may not be left to their discretion. The contrivance of
 “ a cap instead of a Rubric, shews that you are all unacquainted
 “ with the subject of which you speak : And if you speak for
 “ *want of experience in case of souls*, as you now do *in the case*
 “ *of men's bodies*, we could wish you some of our experience of
 “ one sort (by more converse with all members of the flock)
 “ though not of the other. But we would here put these three
 “ or four questions to you.

“ Firstly, Whether such of ourselves as cannot stand still in
 “ the cold winter, at the grave, half so long as the Office of Burial
 “ requireth, without the certain hazard of our lives (though
 “ while we are in motion we can stay out longer), are bound to
 “ believe your Lordships, that a *cap* will cure this better than a
 “ *Rubric*, though we have proved the contrary to our cost ; and
 “ know it as well as we know that cold is cold. Do you think
 “ that no place but which a cap covers, is capable of letting in
 “ the excessive refrigerating air ?

“ Secondly,

ever, so far complied with the desire of the Presbyterians, as to order the Lesson to be read in the Church, as well as the Psalms, which were then replaced in the Office.

This comparative view may help to remove the ambiguity, which has been complained of in the Rubrics. It must be admitted, I think, that the Clergyman is required to perform the entire Office, since there is not the least intimation in the Book, that any part of it may be dispensed with. To omit the Psalms and the Lesson, is to omit more than one half of the whole, which it is not pretended that a Minister may do in any other instance. Hence I conclude, that the Minister may go first to the grave, and then to the Church, or *vice versa*, as his discretion may direct; but he must perform the

“ Secondly, Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death or dangerous sickness (though he wore *twenty caps*), is bound to obey you in this case?

“ Thirdly, Whether usually the most studious and laborious Ministers be not the most invaletudinary and infirm?

“ Fourthly, Whether the health of such should be made a jest of by the more healthful, and be made so light of, as to be cast away, rather than a ceremony be sometimes left to their discretion? And whether it be a sign of the right and ingenuine spirit of religion, to subject to such a ceremony both the life of godliness, and the lives of Ministers, and the people's souls? Much of this concerneth the people as well as the Ministers.” *Account of Proceedings of Commissioners of both Persuasions appointed for the Review of the Book of Common Prayer, &c.*

Service

Service to be used at the grave, and that to be said in the Church, at the places where they are respectively appointed to be performed : That is, the Psalm and Lesson may be said, " either before, or after the burial of the corpse," as it is expressly stated in Edward's first Book.

To those that still think the Psalm and Lesson may be omitted, I have further to observe, that to omit the Service at the grave, is as reasonable in itself, and exactly as agreeable to the regulations of our Church. Whatever argument can be brought to prove, that the Minister may refuse to read the Service appointed to be used in the Church, will equally prove, that he may refuse to perform, what he is directed to perform, at the grave.

Again, though it is not expressly stated in the Rubric, yet it is understood by the Church, and ought to be explained to the people, that " the Prayers and Exhortations in the Burial Office, " are not for the benefit of the dead, but for the " instruction and comfort of the living." Whether the Psalm and Lesson be read before, or after the interment ; Whether the corpse is, or is not taken into the Church, are in their own nature matters of indifference ; and so the Church has left them. Still the Psalms and the Lesson are so exceedingly proper for the occasion, that I presume few Clergymen would be disposed to omit them, even if they had, what in this instance they have not, a discretionary power.

When the Rubrics were formed, there was a rea-

son

son for the Minister's going to the grave in the first place, which does not at present exist. It was then in some places not uncommon to bury the poorer people without a coffin, the body being wrapped in some thick coarse cloathing *. On such occasions there might be an obvious reason for not admitting the corpse to be brought into the Church. And even at present, where the deceased may have died of the small pox, a malignant fever, or any other infectious disease ; or when the body is putrid or otherwise offensive, the Minister for the sake of the health of the company attending the funeral, as well as on account of the congregation, who may assemble the same or the following day, would not, I conceive, exercise his discretion improperly, if he should go first to the grave, and then into the Church.

OF THE SENTENCES.

DIONYSIUS AREOPAGITA, now among Protestants at least more generally distinguished by the name of PSEUDO-DIONYSIUS †, notwithstanding all the visionary

* In some parts of Essex I have seen poor persons buried in this way without any coffin, and the practice, I have been informed, is not unfrequent.

† It is clear, that the Athenian *Dionysius*, mentioned in the Acts of the Apostles, was not the writer of the works, that were once commonly attributed to him. The author of the *Areopagitics* was, in likelihood, either APOLLINARIUS the younger, Bishop of *Laodicea*, in 370, and the author of the *Apollinarian* heresy ; or rather his father, a celebrated grammarian, born at Alexandria,

ary chimeras that he has framed, and the mystical labyrinths, into which he incessantly conducts his

Alexandria, educated in the Platonic School there, and afterwards a Priest of Laodicea. CAVE favours the latter opinion, for which he assigns reasons that seem probable enough, but are too long to be recited here. See his *Hist. Lit.*

The elder APOLLINARIUS was a voluminous and eccentric writer, and the inventor of religious dramas. When the apostate JULIAN, under the pretence of moderation, hoped to subvert Christianity by undermining it, by debarring Christians from the privileges of citizens, and particularly by excluding their children from the schools, in which philosophy and the liberal arts were taught, APOLLINARIUS, to counteract this latter stratagem, and to encourage the study of Greek literature, composed in verse various books on sacred subjects, in imitation of the best models of antiquity. The Books of Moses he translated into heroics, and in the same measure he composed, in imitation of HOMER, a poem consisting of twenty-four books, and containing the history of the Israelites to the reign of Saul. Upon many particular histories and passages in the Old and New Testament he wrote comedies, tragedies, and odes, in resemblance of those of MENANDER, EURIPIDES, and PINDAR. And that the Christians might not be ignorant of any species of Greek composition, he (or his son) formed the Gospels and Acts of the Apostles into dialogues, in the manner of PLATO. His compositions are all lost (if the *Areopagitics* were not his) except the tragedy of *Christus patiens*, though, if SOCRATES may be credited, they were equal in number and excellence to the celebrated productions of the more ancient Greeks. Both the father and the son had an immoderate attachment to the Platonic system, and were both at the same time degraded for associating with Sophists, and frequenting assemblies where profane poems were recited. Still the author of the *Areopagitics*, whoever the impostor was, when he speaks of matters of fact, which came under his own cognizance, can seldom be justly charged with *playing the Greek*.

reader, is an author, to whom the moderns are very considerably indebted for much of the knowledge they possess, concerning the religious rites and ceremonies of Christians in the fourth century. Not far from the beginning of the seventh chapter of the Ecclesiastical Hierarchy, where he treats of the Burial of the Dead, after noticing some preliminary forms, which varied according to the quality of the deceased, he informs us, that "at the funerals of
" both the Clergy and the laity, it was the practice
" for the Bishop to begin the Office with prayers
" and thanksgivings to God: (with prayers, says his
" paraphrast PACHYMERAS, for pardon of the *negli-*
" *gences and ignorances* of the deceased, and with
" thanksgiving for Christ's having taken away the
" sting of death.) The Ministers then," continues
DIONYSIUS, "read the infallible promises of our own
" Resurrection, which are contained in the divine
" oracles, and sing Anthems selected from the
" Psalms, and corresponding in subject to the pas-
" sages that had been read."

In the composition of our Office for the Burial of the Dead, a method nearly similar is pursued, though the disposition of the parts is somewhat varied. The introductory part of the Office begins with sentences of Holy Scripture, which contain promises of the Resurrection. These are followed by the recital of appropriate Psalms. We then read from the Epistles of St. Paul a passage, which proves the truth, and shews the manner of the Resurrection; and we conclude, where the Christians in the age of

DIONYSIUS began, with prayer and thanksgiving. With these general remarks, I now proceed to a more minute examination of our Office.

The Sentences are calculated to teach us faith, hope, patience, and thanksgiving. These graces and duties, which it is at all times proper to exercise, are peculiarly becoming, when we are attending to the grave the remains of a departed friend.

The passage from John, "I am the Resurrection" and the Life, saith the Lord, &c. *," was originally addressed by Jesus, as he was walking towards the grave of Lazarus, to Martha the sister of the deceased, with a view to comfort the disconsolate mourner under the loss of an only brother. It contains the most positive assurance of a Resurrection to eternal life, and is therefore perfectly apposite to the occasion on which it is here used. So early as the days of AUSTIN it formed a part of the Burial Service. In the ancient Western Church this passage was read for the Gospel at the burial of the dead †, and in the Greek Offices it is at present frequently repeated.

* This is one of the places where the Compilers of our Liturgy have prefixed to a passage from the Gospel the name of the speaker, when it is not found in the Gospel. Hence some of the Gospels for Sundays and Holidays begin too abruptly. The old Missals often introduce the passage with, *Jesus said*, or, *at that time*, and sometimes substitute the proper name for the pronoun in the first sentence.

† The Minister had the choice of four Gospels, of which this was one. See DURAND on the Office of the Dead, near the end.

The

The second Sentence from Job *, “ I know that
“ my Redeemer liveth,” &c. was likewise anciently
read, as a Lesson in the Burial Service of the Wes-
tern Church †, and it affords us an illustrious ex-
ample of the practical exercise of that faith and hope,
which the preceding declaration of our Lord is so
well calculated to inspire. The Translators of the
Septuagint, and of the Latin Vulgate, many of the
Fathers ‡, and the more modern Theologians in
general, among whom we must rank the Translators
of our Bible and the Compilers of our Liturgy, un-
derstand this passage in nearly one and the same
sense. They seem to consider it as a prophetic tes-
tification of the Resurrection of the body at the last
day, with the same figures, features, and lineaments §,
and of the consequent recognition of friends in a
future state. In the older English translation this
obscure passage was rendered, “ I know that my
“ Redeemer liveth, and that I shall arise out of the
“ earth in the last day, and shall be covered again
“ with my skin, and shall see God in my flesh : yea,
“ I myself shall behold him, not with other but with

* xix. 25, 26, 27.

† DURAND. *ibid.*

‡ CHRYSOSTOM, JEROM, GREGORY, and AUSTIN, the last of
whom styles *Job, eximius prophetarum.*

§ Et totus veniam : nec enim minor, aut alius, quam
Nunc sum, restituar : Vultus, vigor, et color idem,
Qui modo vivit, erit ; nec me vel dente vel ungue
Fraudatum revomet patefacti fossa sepulchri.

PRUDENT. *Apoth.* near the end.

"these same eyes." And thus the words stood in this Office till the last Review.

The third Sentence *, "We brought nothing into this world," &c. teaches us patience under our present affliction, and resignation to the divine will. "Naked came we into this world, and naked shall we return." We brought with us neither wealth, honour, nor friends, and it is certain that we cannot carry them away. The reflection that death completely strips a man of his wealth and honours should teach us moderation in the pursuit of these objects †. Our friends were given us by God, who can raise up others, and their being taken away one after another is an awful admonition to us to prepare for our own approaching death, and to stand ready to relinquish every worldly possession and enjoyment when that period shall arrive.

But merely to bear with patient resignation the loss of friends, is not the whole of the fruit, which our faith and trust in God ought to produce. We should "give thanks to God for every thing," even for that most afflictive dispensation of his Providence,

* 1 Tim. vi. 7. and Job i. 21.

† I cannot resist the temptation into which I feel myself led of transcribing the following sentence. "Riches, authority, and praise, lose all their influence, when they are considered as riches, that to morrow shall be bestowed upon another; authority, which shall this night expire for ever; and praise, which however merited, and however sincere, shall, after a few moments, be heard no more."—Rambler, No. 54.

the death of relations and friends, "for this is the will of God in Christ Jesus concerning us *." We ought with AMBROSE rather to rejoice that we had such a father, or mother, such a husband, or wife, such a son, daughter, or friend, than complain that we have lost them; for the one was the free gift of God, the other the debt of nature †. His granting us such a blessing was a gracious act of his bounty; his withdrawing it is but recalling his own. Ought we not therefore to praise him for his goodness, and for the comfort that we experienced whilst we enjoyed the blessing he vouchsafed us?

OF THE PSALMS.

In the introduction to the elucidation of this Office, it was observed, that the recitation of Psalms and Hymns constituted, in the primitive Church, one principal part of the funeral solemnity. The two Psalms prescribed by our Church ‡, are at least as proper for the occasion, as any that are appointed in the best Offices, whether ancient or modern. The former of these, the xxxixth, which was probably composed by David on the death of Absalom, after Joab had reproached him for so publicly expressing his distress, is more peculiarly calculated to allay the excessive grief of relations and friends.

* 1 Thess. v. 18.

† Amb. in Obit. Satyri fratris.

‡ In the first Book of EDWARD VI. Psalms cxvi. cxxxix. cxlvi. were read.

The xcth is a funeral elegy, supposed to have been written by Moses, upon the death of that vast multitude of murmuring Israelites, who were sentenced "to leave their carcases to be wasted in the wilderness *." When we attend a funeral, no Psalm can supply more sublime meditations, or devotions better suited to the solemnity; and a funeral itself is perhaps the best comment both upon this and the preceding Psalm.

Each of these Psalms we are directed to conclude with the Doxology, "Glory be to the Father, &c." in opposition to the practice of the Roman Church, by which this Hymn is rejected, on the ground of its being thought too joyful †. But we follow the example of the earlier Christians, who carried forth their dead with every possible demonstration of joy, and by this eucharistic conclusion of the Psalms, we in common with the Greek and more ancient Latin ‡ Church, express our gratitude to God "for delivering our brother out of the miseries of this sinful world," together with our assurance of "the blessedness of those that die in the Lord."

* Numbers xiv. 33.

† See DURAND. Office for the Dead.

‡ It was at a funeral that JEROM describes the golden roof of a temple echoing *Alleluiah*. The Greek Euchologion directs *Alleluiah* to be repeated at the end of each verse of the Psalm, and *Gloria Patri* to be said at the close. P. 526 of GOAR.

THE LESSON.

The Compilers of this Office, like the "scribe instructed unto the kingdom of heaven, bring forth out of their treasure things new and old *:" that is, according to the exposition of JEROM, they select the most appropriate passages of the two covenants. After the two Psalms, from the Old Testament, follows a Lesson from the New.

The Resurrection of the dead, is "the foundation of our faith, the pillar of our hope, and the key-stone of the Christian fabric:" And at the solemnization of a funeral, a discourse on this subject is peculiarly proper; being at once calculated to alleviate our sorrow for the loss of the deceased, to display our hope, to strengthen our faith, and to encourage us, by persevering in the practice of every virtue, to prepare for our own departure out of this world, and for the Resurrection to eternal life. Our Church has accordingly selected, from the writings of St. Paul, the most full and circumstantial account of the Resurrection of the bodies of the dead, that the Scripture supplies. A part of this Lesson was formerly read as an Epistle † in the Roman Church, and a different portion of it is appointed in the Manual of Sarum: but our Compilers have with

* Matt. xiii. 52.

† The officiating Minister had the choice of various Epistles. This began with, *Behold I shew you a mystery*, that is, at the fifty-first verse.

their usual judgment, directed the whole passage to be read entire.

OF THE DEVOTIONS AT THE GRAVE.

When the body is brought to the place of interment, and while preparation is making for depositing it in the earth, instead of sprinkling the grave with holy water, perfuming it with incense, saying over it a benediction, and performing other idle superstitious ceremonies, prescribed by the Roman Ritual and the Manual of Sarum, we are supplied with meditations on the shortness and uncertainty of human life; are instructed to acknowledge our dependance upon God, and to confess that by our sins he is offended. We are further taught importunately to beseech our most merciful Saviour to deliver us from the second death, or death eternal, from which there is no Resurrection, and to support us under the pains of temporal death. These meditations, which are to be used during the time of the interment of the body, are so seasonable, pious, and affecting, that their introduction here can need no apology, and they are so plain and intelligible to every one, that listens to them with ordinary attention, that they cannot require to be illustrated by a comment.

THE RUBRIC, AND FORM OF WORDS, THAT FOLLOW THE
ACT OF INTERMENT.

When the body was deposited in the grave, it was usual in many places for the Priest to cast upon it
the

the earth, or at least the first earth. The Rubric in the Greek Office is, *Let the Priest with a spade take up earth, and cast it on the body, saying, "The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein *."* BERNARD tells us, that at his brother's funeral, "he pronounced with his own lips the usual prayers, and with his own hands, according to custom, cast earth upon the body of his beloved brother, which would itself shortly be converted into earth." And in England, since the Reformation, the office of casting earth upon the body was performed by the Priest. The Rubric in our first Book of Common Prayer, was "Then the Priest casting earth upon the corpse †, shall say, &c." The words of the Rubric were altered in the second Book, and reduced to their present form. The earth is now generally cast upon the body by the Sexton, or some other attendant.

The form of words appointed to be said, "while the earth is cast upon the body," is peculiarly pertinent, and affecting. The introduction commemorates what has happened, "that God has taken to himself the soul of our departed brother or sister." The form then describes the present act

* Psalm xxiiv. In quoting from the Psalms I commonly follow the old translation, because from being read in the daily service, it is more familiar; but perhaps it would be more correct to cite the Bible translation.

† Cum sacerdos cadaver *aperit* terrâ, is the translation of ALEX., made for BUCHER'S use.

of committing "the body to the ground*, earth to "earth, ashes to ashes, dust to dust," and concludes with a declaration of our firm and stedfast hope of the general Resurrection, when the vile and corruptible body, now deposited in the earth, shall be conformed to the likeness of that glorious, and spiritual body, with which our Lord ascended into heaven.

Against this admirable form of words pronounced at the interment, there is a stale objection, which though it has been repeatedly answered, our adversaries still continue to urge. They pretend, that our use of the words "in sure and certain hope of "the Resurrection to eternal life," must imply our belief, that all that are buried according to this form; the wicked as well as the good, shall rise again to happiness and glory. We admit that the words *eternal life* are here to be understood in the better sense, still we maintain that the preceding conclusion will by no means follow. In these words there is

* The Compilers of the first Book retained here an expression from the *Salisbury Manual*, which not being warranted by Scripture, and being thought by BUCER and others, liable to just exception, was rejected at the Review. (See *Censura BUCERI*, pp. 467, 8, and 492). The original words were, "*I commend thy soul to God, the Father Almighty, and thy body to the ground,*" &c. Whatever was the public doctrine concerning prayer for the dead, at the first compiling of the Book, within three years of that period it ceased to be the public doctrine. The Church has, indeed, no where directly and openly condemned prayer for the dead, but she has expunged every passage, which in the first Book of Offices appeared to sanction the practice.

not the most remote allusion to the particular lot of any individual, for we pretend not to decide upon the final state of any man. The words are, not in sure and certain hope of *his* or *her* Resurrection to eternal life, but of *the* Resurrection to eternal life. And they simply express our firm belief of the general promise made by Christ, that there will be a glorious Resurrection. That the words have no special reference to the particular case of the deceased, but merely import the faith of the congregation then present, in the article of the Resurrection ; and that their own bodies shall rise again to eternal life, is further evident from the following part of the sentence, where we do not say, that Christ shall change *his* or *her* vile body, but *our* vile body, " that it " may be like unto his glorious body, according to " the mighty working, whereby he is able to subdue " all things to himself."

That this is the sense of the Church, as well as the only sense that the words, without putting a forced and unnatural construction upon them, will admit, is clear from the corresponding passage, substituted for this, in *the Burial of the Dead at Sea*. " We therefore commit his body to the deep, to be " turned into corruption, looking for *the Resurrec-* " *tion of the body* (when the sea shall give up her " dead), *and the life of the world to come*, through " our Lord Jesus Christ ; who at his coming shall " change our vile body," &c. Now the words " in " sure and certain hope of the Resurrection to " eternal life," and " looking for the Resurrection of " the body and the life of the world to come," mean

neither more nor less than a belief of "the Resurrection of the body and the life everlasting," as expressed in the Apostles' Creed.

SENTENCE FROM THE REVELATION *.

To the solemn form of interment is annexed a consolatory sentence, containing a special revelation made to St. John the Evangelist, and delivered by an immediate voice from Heaven. Though it might originally be intended for the consolation of the primitive Martyrs in time of persecution, yet it applies to all that die in the faith and fear of God. "I heard a voice from Heaven saying unto me, Write, From henceforth blessed are the dead which die in the Lord; even so, saith the Spirit; for they rest from their labours." The purport of the sentence is an assurance that all the virtuous and righteous, that have departed this life, are in a state of happiness, and rest from their labours and sorrows.

This passage has from ancient times formed a part of the Office for the Burial of the Dead, having been in some Churches read after the Lesson, and in others appointed for the Epistle at the Communion. The place in which it stands in our Office was not, I presume, allotted to it by accident, or without reason. It follows the interment, and precedes the Prayers and Collects. In the form used at the interment we declared our sure and certain hope of the Resurrection, and from the oracles of truth we

* Rev. xiv. 13.

now produce an indisputable proof of the felicity of those who die in the Lord. Whilst the sentence is calculated to allay the grief of the living, it affords an apology for our Protestant Church, which in the succeeding Suffrages and Collects does not offer any prayer or intercession for the dead. Charity obliges us to hope that the party deceased died in the Lord. In that case the word of God pronounces him blessed. It were therefore idle and superstitious for us to pray, that the dead may obtain what they already possess. Instead therefore of making intercession for them, which we have no authority from Scripture to believe can be, in any degree, beneficial or efficacious, we turn our attention to ourselves, and in

THE LESSER LITANY

Pray, that the Father may deliver us from the miseries of the world, that the Son may pardon our offences, and that the Holy Spirit may sanctify our lives. And because we need all manner of good things, and know not what to ask for as we ought; to these supplications we subjoin

THE LORD'S PRAYER,

The Petitions of which comprehend every blessing that we can require. In it we acknowledge, that though we have lost a friend on earth, we have a greater, *our Father which is in heaven*. At this dispensation we do not murmur, but *hallow his name*, and pray that *his kingdom of glory may come*, when

we and all our friends shall meet again ; and that whether he ordain death or life, *his will*, and not ours, *be done*. The rest of the prayer depicts our dependent condition in this life. We require *daily bread* to sustain us, mercy to *forgive us*, and grace to *deliver us from evil* both temporal and eternal.

THE TWO CONCLUDING PRAYERS OR COLLECTS.

In the composition of such parts of this Office as are not taken from Holy Scripture, the Compilers could receive little assistance from either the Romish, Gallican, or ancient English forms. These abounded with prayers for souls departed, to whom they could be of no use ; while they had no respect to the living ; for whose benefit the Burial Office was principally intended.

The former prayer consists of three parts. In the introduction, which is a paraphrase of the words of our Saviour *, we profess our belief of the happy state of the spirits of good men departed. We then give thanks to God for having delivered our deceased friend from the miseries of this sinful world, knowing that the longer he had continued here, the more sins he would have committed, and the more calamities he would have endured. And in the last place, we pray for the speedy advent of Christ's kingdom, that " we with all those that are departed †

" in

* Luke xx. 38.

† From 1549 to 1661, the reading was, that " we with this our brother and all other departed," &c. The words *with this our brother* were by some thought to countenance prayer for the dead,

* in the true faith of his holy name, may have our
“ perfect consummation and bliss, both in body and
“ soul, in his eternal and everlasting glory.”

It has been objected to this prayer, that to give thanks for the death of a friend is unnatural. It would indeed be unnatural not to be affected by the death of a relation or friend: but while we feel, as men, the loss that we have sustained, we should learn to bear it, as Christians; and when we consider from what our departed friend is delivered, and what he has gained, not to be thankful for this, is an act of unkindness to him, and of ingratitude to God. The petty cavils that have been brought against this and a similar passage in the funeral Office betray a lamentable ignorance of the spirit of our religion; and prove, I fear, too plainly a want of that faith and hope, which animated the primitive Christians to carry forth the bodies of their deceased friends in triumph to the grave.

THE LAST PRAYER, ENTITLED THE COLLECT.

In Edward's first Book, this prayer, excepting some alterations since made in the introductory part, was the Collect used at the Communion, which was

on which account it is said, the sentence was at the last Review thrown into its present form. But this was not a prayer for the soul of the deceased; it was merely a prayer for the happy Resurrection of ourselves, and of our *brother*, and of all others departed in the true faith. It was, as it still continues, a prayer for the speedy coming of Christ's kingdom of glory, for which our Saviour himself taught us to pray.

then

then celebrated at funerals. When the order of the Office was changed, this prayer was placed here, and its ancient title was, improperly perhaps, retained; for the preceding prayer has an equal right to be distinguished by the name of *Collect*.

The former prayer respects the whole company; this seems more particularly intended for the consolation of the friends and relations of the deceased. In the introduction, borrowed from the words of our Saviour, we declare our certainty of the Resurrection of all true believers to eternal life, and assign a reason from St. Paul, why we should not grieve immoderately, like infidels who have no hope. This is followed by supplications for ourselves; first, that we may be partakers of the first or spiritual Resurrection here, by "rising from the death of sin" unto the life of righteousness; secondly, that when we depart this life, we may rest in Christ; and thirdly, that at our Resurrection at the last day, we may receive the blessing which will then be pronounced to all that love and fear God. To evince the earnestness of our desire, we iterate our petitions, and beseech "our merciful Father, through Jesus Christ our Redeemer," to grant our requests.

At the last Review was added to this Office

THE BENEDICTION OF ST. PAUL,

Which also concludes the Morning and Evening Service.

OF ABSOLUTION

IN GENERAL.

IN these latter ages, the doctrine of Absolution has become a subject of controversy, upon which many theological writers have exercised their learning and ingenuity.—Without stating in detail the disputes that have existed between Christians of different denominations, and which have oftentimes terminated in contrary extremes, I propose to give a concise review of Absolution, as it was taught and practised in the early ages of Christianity. I mean more particularly to enquire, by whom, in the primitive Church, Absolution is said to be granted, and to examine the various modes in which it was usually administered. In the prosecution of this enquiry we may probably perceive, that the doctrine of the Church of England respecting Absolution, is the doctrine that was held by the best and wisest among the Fathers: and we shall occasionally have reason to observe the harmony, that in this instance, as well as in others, exists between our Offices, and “the most ancient Liturgies, which have “been used in the Church in the primitive and purest “times.”

BY WHOM ABSOLUTION IS GRANTED.

The ancient teachers of Christianity, whether Priests or Prelates, arrogated to themselves, in

the dispensation of Absolution, no power, which was not purely *ministerial**. Agreeably to the doctrine of Holy Scripture, the Fathers unanimously maintain, that "God alone can forgive sins." In their elaborate defences of the Christian faith, and their refutations of the erroneous opinions of those who have been stigmatised as *heterodox* and *heretical*, we find them frequently pressing this argument, in proof of the divinity of the Son, and of the Holy Ghost, that *they* (viz. *the Son and the Holy Ghost*,) *have the power of forgiving sins*.

Now if either these venerable apologists for Christianity, or their opponents, had thought, that the Apostles† and their successors might in any degree participate with God in this power, both parties must have seen, that such arguments were inconclusive and absurd.

* We must except all the cases, and they are extremely numerous, where the word *Absolution*, or a term equivalent, is applied to denote *the relaxation of ecclesiastical censures*.—These were mere human ordinances, the municipal laws of the respective Churches; and the persons appointed to execute them, necessarily had a *judicial* power. See the head, *Absolution of reconciliation to the Church, or readmission to its communion*.

† Our Saviour after breathing upon the Apostles said, "Whosoever sins ye shall forgive," &c. Upon these passages Basil, Chrysostom, Ambrose, Austin, and others observe, that the forgiving of sins is not properly the work of the Apostles, but the work of the Holy Ghost, who remitted sins by them, and thus performed the work of the true God. Peter said to Ananias, Why hath Satan filled thy heart to lie to the *Holy Ghost*? Thou hast not lied unto *men*, but unto *God*. Acts v. 3, 4.

As

As it may answer the double purpose, of ascertaining the opinions of the early Christians on one of the fundamental, and most important articles of religion, viz. the *Divinity* of the Son, and of the Holy Ghost, as well as of shewing by whom, according to their ideas, Absolution, or Remission of Sins, is granted, I shall produce from their writings, a few of the passages, which at once illustrate both these heads.

IRENÆUS, in his fifth Book against heresies says,
 “ By remitting his sins our Saviour indeed healed
 “ the man ; but at the same time he manifested
 “ himself, and shewed who he was. For if no
 “ one can remit sins, but God alone, (and our
 “ Lord did remit them), then it is plain he did it,
 “ because he was the Word of God, made the Son
 “ of man. As man, he suffered for us ; as God,
 “ he shews us mercy and forgives us our trespasses*.”

TERTULLIAN, in his fourth Book against *Marcion*, argues thus, “ The Jews beholding only our
 “ Lord’s humanity, and being not yet acquainted
 “ with his divinity, with good reason maintained,
 “ that man could not forgive sins, but God only.
 “ Our Lord, by answering that the Son of man
 “ had power to forgive sins, directs their attention
 “ to that only Son of man, of whom Daniel prophesied : and, by his remitting of sins, would
 “ have them understand, that in his person, the

* Cap. xvii. Sect. 3. p. 314. Ed. Benedict.

“ divine and human natures were united ; that he
 “ was that Son of man, to whom was committed
 “ the power of judging, and consequently the power
 “ of forgiving sins*.” (Dan. vii. 13, 14.)

BASIL †, in his fifth Book against Eunomius, says,
 “ It is the property of God alone to forgive sins.
 “ He himself declares, I, even I, am he, that
 “ blotteth out thy transgressions, (Isa. xliii. 25.)
 “ and again, Though thy sins be as scarlet, they
 “ shall be as white as snow ; though they be red
 “ like crimson, they shall be as wool (Is. i. 18).
 “ Now, when Jesus, the Son of God, God of God,
 “ forgave the sins of the sick of the palsy, saying,
 “ *Son, thy sins be forgiven thee* ; on account of
 “ these words, the Jews, who knew not that he
 “ was God, thought him a blasphemer, and said,
 “ This man blasphemeth, none can forgive sins,
 “ but God alone. The Lord,” continues Basil,
 “ breathing upon the Holy Apostles, says, Receive
 “ ye the Holy Ghost: whosoever sins ye remit
 “ they are remitted unto them. Now if none
 “ can remit sins but God alone, (and it is certain
 “ none can), and if the Holy Ghost by the Apos-
 “ tles remits sins, then the Holy Ghost is God.”
 He proceeds to shew, that “ in Baptism, the Son,
 “ together with the Father and the Holy Ghost ;
 “ and the Holy Ghest, with the Father and the
 “ Son, forgive sins.” The conclusion he draws

* Cap. x. p. 421. Ed. Rigalt. Lit. D.

† Cap. iii. *On Remission of Sins.*

from this argument, which he employs on various occasions, and urges here at considerable length, and with great force, is, that "the Son is God, and that "the Holy Ghost is God; that the Holy Ghost is "of the same substance, as well as the same "power and authority with the Father and the "Son."

ATHANASIUS, in his third Oration against the Arians*, asks, "how could the Word, supposing "that he had been a creature, have been able to "abrogate the denunciation of God, and remit "sins, seeing it is written by the Prophets, that "this is the prerogative of God alone? How could "man by created beings be absolved from sin? "But our Lord absolved them, as he himself says, "If the Son hath made you free, then shall you "be free indeed. By having made you free, the "Son has manifested that he is not a creature, "nor a created being, but the true Word, and the "image of the substance of the Father; even of "him who from the beginning made the denuncia- "tion, and who alone remits sins."

AMBROSE, towards the conclusion of his third Book† *on the Holy Ghost*, recapitulates some arguments, which are more amply discussed in the preceding parts of the treatise, and introduces four distinct proofs of the divinity of the Holy Ghost. In that which is more immediately to our

* Page 239 of the Commel. Ed.

† In the former part of c. xix.

purpose, he proceeds upon nearly the same ground, which we have seen Irenæus, Tertullian, Basil, and Athanasius, treading before. "None," he observes, "can forgive sins but God alone. Let us see whether the Holy Ghost forgives sins. Of this no one can doubt, since the Lord himself said, Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted. This then is a proof that he is God, for he remits sins.—The remission of sins in Baptism is the operation of the Father, and of the Son, and of the Holy Ghost."

In the same manner argue HILARY *, CYRIL of Alexandria †, CHRYSOSTOM ‡, JEROM §, and many others of the Fathers, all alike inferring the Divi-

* Hil. in Mat. 9.

† De Recta Fide.

‡ In Matt. 9. Hom. 29.—Yet Chrysostom on some occasions most hyperbolically magnifies the power of the Priest, as the following specimen of Oriental eloquence will prove. "The throne of the Priest is placed in heaven, and to him is committed the administration of heavenly things. Who says this? The King of heaven himself. He says, *Whatsoever ye shall bind*, &c. Can any honour equal this honour? Heaven receives from earth the power of judging. The Lord follows the servant, and whatever he judges here below, the Lord ratifies above." (Hom. in Isa.)—Earthly rulers have the power of binding, but of binding men's bodies only.—That he may not, however, by any rhetorical flight, mislead his hearers, he frequently interposes such sentences as these, "to forgive sins is possible to God only; it is the property of no other; God alone does this." And he often affirms, that "it is not necessary to confess to men," but that "it is sufficient to confess to God."

§ Comment. in Matt. 9.

nity of the Son, and of the Holy Ghost, from their power to forgive sins; a prerogative which, they uniformly maintain, belongs only to God.

OF THE FORMS IN WHICH ABSOLUTION WAS DISPENSED
IN THE PRIMITIVE CHURCH.

The dispensation of Absolution, as practised in the ancient Church, is reducible to these four heads :

1. *The Absolution of Baptism, and of the Supper of the Lord, or sacramental Absolution.*

2. *The Absolution of reconciliation to the Church, and re-admission into its communion.*

3. *The Absolution of word and doctrine, or declaratory Absolution.*

4. *The Absolution of prayer, or precatory Absolution.*

I. SACRAMENTAL ABSOLUTION.

1. The Sacrament of Baptism was esteemed by the Fathers the most universal Absolution. To adopt the words of antiquity, it was the *grand*, the *divine Indulgence* in the Christian Church*. It was the Absolution, or remission of all those sins, which the party baptized committed before his entry into

* Vossius de Baptismo.

sebius *, from Dionysius of Alexandria, whose observation upon it is, that God evidently preserved *Serapion* alive, till he might be reconciled to Christ, and acknowledged by him for the many good works which he had done. In the Absolution of Baptism, and of the Eucharist, the office of the Priest is to administer *the outward and visible form*.—But as our Church does not call the two Sacraments, Indulgencies, or Absolutions, as in the former part of this volume notice has been taken of our mode of administering the Sacrament of the Lord's Supper, and something remains to be said relative to the administration of Baptism, I shall not at present enter more particularly into the subject.

H. ABSOLUTION OF RECONCILIATION TO THE CHURCH, AND RE-ADMISSION TO ITS COMMUNION.

The second kind of Absolution which we mentioned, is, that of *Reconciliation to the Church, and Re-admission to its Communion*. It expresses the solemn manner of absolving public penitents, who in consequence of having transgressed either the laws of the Gospel, or the regulations of the Church, had been excluded from the benefit of public Communion; and of re-admitting them to this privilege, upon the due performance of the canonical penance.

With Absolution, in this sense of the term, the Church of England has, unfortunately perhaps,

* Ecc. Hist. L. vi. c. 44.

little concern *. This head therefore, though volumes of instruction as well as codes of casuistry have been written upon it, I shall dismiss with a few cursory observations.

This power of Absolution, which must be considered as merely a matter of external Ecclesiastical Discipline, and consequent reconciliation to the Church, we find both from passages of St. Paul's Epistles, and from other genuine records, was originally exercised by the assembly of the faithful, by the collective body of Christians. In process of time, Officers and Governors were appointed, and invested with absolute judicial authority. They were constituted the legal judges of the qualifications of the parties ejected from the bosom of the Church, and suing for re-admission, which was then commonly styled Absolution or Indulgence. They re-admitted to Communion, those, who in consequence of repentance and reformation, were pronounced to be entitled to this *Indulgence*: and this *Absolution* was refused to such as were deemed unworthy of it. Though it cannot be denied that gross abuses sprang out of this discipline, yet the original institution was salutary and wise.

* Peter Martyr, at the requisition of Cranmer, was engaged in drawing up a system of penitential discipline. And we still continue to express an annual wish on Ash Wednesday that some part of the ancient discipline may be restored. But, such has long been the spirit of the times, that our rulers have not yet thought it expedient to go farther.

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The Ministers of this discipline, then, had full powers to absolve *judicially*, and might pronounce the relaxation, or removal of Church censures, *indicatively* or *declaratively*. But the complete and final reconciliation was, in common, solemnly performed at the altar, and the words of Absolution on these occasions always ran in a supplicatory or precatory form.—These rulers must be considered as acting in two capacities, very distinct from each other, a circumstance, which has not always been sufficiently attended to. Being chosen from the body of the Clergy, they were at the same time, *Judges* and *Ministers*. As judges, they might shorten or prolong the time of penance; but when they had once *judicially* pronounced Absolution to a penitent, they were, with respect to him, reduced to their *ministerial* capacity, and became *intercessors* with God to have mercy upon him, to forgive and deliver him from all his sins*.

III. DECLARATORY ABSOLUTION.

Declaratory Absolution, which has likewise been called the Absolution of Word and Doctrine, appears to be that which constitutes the most material part of the ministry of reconciliation, com-

* In the days of *Cyprian*, and those of *Alcuin*, two periods remote from each other, this Absolution was, in the absence of the *Priest*, granted by a *Deacon*. *Morin*.

mitted by Christ to his ambassadors on earth.
(2 Cor. v. 18, 19.)

The exercise of this Absolution consists in publishing the terms and conditions, on which remission of sins, reconciliation to God, and everlasting salvation, are promised in the Gospel. Of these terms and conditions the Ministers of Christ are authorised, and enjoined, to make public and general declaration. The Apostles were commanded to "go into all the world and to preach the Gospel to every creature." And every Priest of the Church of England has solemnly engaged, "out of the Holy Scriptures to instruct the people committed to his charge in all things necessary to their salvation*." In particular, he is bound to declare, from the word of truth, the terms on which God is graciously pleased to admit men to his favour, and what are the conditions, without the performance of which, they shall be excluded from it.—The terms, on which God, under the covenant of grace, remits, or retains sins, are unalterably fixed, and they are expressly declared in the Gospel. The terms are these: God pardons and absolves all true penitents, and sincere believers; and will give everlasting life to all his faithful and obedient servants. But the impenitent shall perish†. The unbelieving shall die in his sins‡: Indignation and wrath shall be the portion of the disobedient§.—When-

* Office of Ordination.

† John viii. 24.

‡ Luke xiii. 9.

§ Rom. xi. 8.

ever the Minister of the Gospel, either in the public or private discharge of his office, fully and faithfully represents these truths to the people, he does, in other words, declare and pronounce to them whose sins are remitted, and whose sins are retained by God.

The duty of the Minister of Christ Jesus consists principally in instruction and exhortation. The one convinces the understanding, the other engages the affections. And when instructions, united with exhortations, produce in the hearts of men, "repentance, whereby they forsake sin; " and faith, whereby they steadfastly believe the " promises" of God made in the Gospel, the Priest may, in the scriptural sense of the words, be said to loose the people from their sins. For in Scripture the sinner is represented as holden with the cords of his sins*. " These cords, and " chains," says Jerom, " the messengers of Christ " can loose, according to the commission given " them by their Master, who said to them, What- " soever ye loose on earth shall be loosed in Hea- " ven. Now the messengers of Christ loose men " from the chains of their sins, by the word of " God, by testimonies drawn from the Scriptures, " and by exhortation to the practice of Christian " graces and virtues †."

* Prov. v. 22.

† Funibus peccatorum suorum pausquisque constringitur: quos funes et vincula solvere possunt et Apostoli.—Solvunt eos sermone Dei, et testimoniis scripturarum, et exhortatione salutis. Hieron. in Isa. xiv. 17.

Nearly in the same manner Ambrose says, "Towards obtaining remission of sins, men (that is, the Priests,) make use of their ministry, but they exercise no privilege of authority *." He elsewhere observes, "Sins are remitted by the word of God, of which the Levite or Priest is the interpreter, and a kind of executor. They are remitted through the office and the sacred ministry of the Priest †.—He is therefore the Minister of Remission ‡."

The Ministers of the Gospel may, in a lax and popular sense of the words, be said to be instrumental in reconciling men to God, and accessory to their obtaining remission of sins; for to them "the Ministry of Remission is committed," and "the word of reconciliation given §." As the Jewish teachers "by taking away the key of knowledge did shut up the Kingdom of Heaven against men ||;" so "every scribe instructed unto the Kingdom of Heaven, by opening to his hearers the door of faith" unlocks that kingdom ¶. He is the instrument employed by God "to open men's eyes, and to turn them from

* Nullum jus potestatis exercent.

† Remittuntur peccata per Dei verbum, cujus Levites interpretes et quidem executor est. Remittuntur etiam per officium Sacerdotis, sacrumque ministerium. (Amb. de Cain. et Abel. Lib. ii. c. 4.)

‡ Levites igitur Minister Remissionis est. (Id. ibid.)

§ 2 Cor. v. 18, 19.

|| Luke xi. 52, and Matt. xxiii. 13.

¶ Matt. xiii. 52. Acts xiv. 27.

" darkness

“ darkness to light, and from the power of Satan
 “ unto God, that they may receive forgiveness of
 “ sins *.”

The Absolution of word and doctrine, that is, the act of preaching the Gospel, and properly applying Holy Scripture, may in a popular, but not in the strict sense of the terms, be likewise styled operative and efficacious. It may be said to be operative, so far as God employs it as the means of conferring his Spirit upon men †, and of working faith and repentance, by which remission of sins is obtained. Thus John, “ preaching the
 “ baptism of repentance for the remission of sins ‡,
 “ and teaching the people that they should believe in
 “ him, which should come after him, that is on Christ
 “ Jesus §,” is said “ to turn many of the children of
 “ Israel to the Lord their God ¶.” He did this by
 “ giving knowledge of salvation unto the people of the
 “ Lord, for the remission of their sins ¶.” John had not properly any power to turn men’s hearts. He, like the the Priests of the Gospel, was entrusted with the ministry of the word of the grace of God, which is able to convert men, and to build them up, and to give them inheritance among the sanctified **. Thus whoever by the application of this word converts a sinner, is said to save a soul from death ††. The conversion of a sinner, and the saving of a soul from death, is a prerogative peculiar to God.

* Acts xxvi. 18. † Acts x. 44. Gal. iii. 2. ‡ Mark i. 4.

§ Acts xix. 4. ¶ Luke i. 17. ¶ Luke i. 77.

** Acts xx. 32. †† Jam. v. 20.

Yet

Yet the Ministers may be said to effect this, and to reconcile men to God, when they perform the ministry of reconciliation, as they are said "to save their hearers," when they successfully "preach the Gospel, by which they are saved *." Thus the Word is said to be "their word," which "is in truth the word of God †." Where the preaching of the Gospel proves "the power of God unto salvation," the weakness of the ministry must be ascribed to men, "the excellency of the power is of God ‡." "So then, neither he that planteth is any thing, nor he that watereth, but God that giveth the increase §." The giving of the increase, says Austin ||, exceeds both the meanness of man, and the sublimity of Angels: it belongs only to the Trinity ¶.

But, in strict propriety of speech, this Absolution of the Priest is simply declaratory of what God does for the sinner upon his repentance. And whenever this declaration is made according to the terms of the Gospel, it necessarily pre-supposes, that God has already pardoned those, whom the Priest pronounces to be absolved. St. *Jerom*, who is followed by the

* 1 Tim. iv. 16. 1 Cor. xv. i. 2.

† John xvii. 20. 1 Thes. ii. 13.

‡ Rom. i. 16. 2 Cor. iv. 7.

§ 1 Cor. iii. 7.

|| Excedit hoc humanam humilitatem—pertinet ad Agricolam, Trinitatem.

¶ Usher's answer to a Jesuit's challenge.

*Master of the Sentences**, has observed, that “ in
 “ remitting and retaining sins, the Priests under the
 “ Gospel dispensation have the same right and office,
 “ which, under the law of Moses, the Levitical Priests
 “ had in healing lepers †.” The reasoning of Jerom,
 and of Peter Lombard, is adopted by the authors of
 the Homily upon Repentance. “ Do not they, (the
 “ advocates for auricular confession) see, that the le-
 “ per was cleansed from his leprosy before he was by
 “ Christ sent unto the Priest to shew himself unto
 “ him? By the same reason, we must be cleansed
 “ from our spiritual leprosy, I mean, our sins must
 “ be forgiven us, *before* that we come to auricular
 “ confession. What need we then to tell forth our
 “ sins into the ear of the Priest, sith (seeing) that they
 “ be already taken away?” We may farther ask,
 what need have they of Absolution, in the Romish
 sense of the term, from the hands of man, who are
 already absolved by God?

“ Therefore,” continues the Homily, “ holy Am-
 “ brose, in his second Sermon upon the 118th (accord-
 “ ing to our division the 119th) Psalm, doth say full
 “ well, Go shew thyself unto the Priest. Who is the

* *Peter Lombard* (or the *Lombardian*) is commonly so called from his writing the *four Books of Sentences*. This work, which was a complete body of divinity for the age, and was then more generally studied than even the holy Scriptures, is principally a collection of passages from the Fathers, whose difference of opinion the *Master* endeavours to reconcile. He was Professor of Theology in the University of Paris, and afterwards Bishop of the diocese. He died in 1164. In illustration of *the Sentences*, subsequent Doctors wrote voluminous commentaries.

† Pet. Lomb. L. 14. Sent. Dist. 14. ap. Morin.

“ true

“ true Priest, but HE which is Priest for ever after the
 “ Order of Melchisedech? Both the Priesthood and
 “ the Law being changed, we ought to acknowledge
 “ none other Priest for deliverance from our sins, but
 “ our Saviour Jesus Christ, who being sovereign
 “ Bishop, doth with the sacrifice of his body and
 “ blood, offered once for ever upon the altar of the
 “ cross, most effectually cleanse the spiritual leprosy,
 “ and wash away the sins of all those, that, with true
 “ confession of the same, do flee unto him.”

That the power of the Priest to remit or retain sins, is merely declaratory, and in no degree judicial, was the doctrine of the ancient Church. It was likewise the doctrine of the Church of Rome during the middle ages, as appears in particular from the writings of Scotus*, who affirms that to judge those whose sins shall be forgiven belongs to God, and he can as soon confer upon another his *Divinity* as this power of *judging*; and that it was the common doctrine of the more early Protestant Divines, appears from their respective writings. That it is the avowed doctrine of the Church of England, the daily form of Absolution proves; which expressly says, “ Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly
 “ repent, and unfeignedly believe his Holy Gospel.” Do these words leave us at liberty to suppose, that they whom God pardons and absolves, need any other pardon and absolution; or that human power can retain those sins which He remits?

* 41, Sent. Dist. 19, No. 4, 5.

The Office which, by the appointment of God, the Priest is to perform, is purely ministerial, and our Church thus describes it: "He hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins." Now, no declaration can make a thing to be what it was not before. The declaration pre-supposes the thing to be what it is declared to be. What the Ministers have power and commandment to declare and pronounce, must be actually done, before they can declare and pronounce it done: that is, God has already pardoned those whom his Ministers are authorised to pronounce absolved.

The Priests have the same powers in *binding*, that they have in *loosing*. They are appointed to denounce, but not to inflict punishment. In their mouths the words of the Lord are put*. Like the Prophet, they "cast the people out of God's sight, such as are "for death to death†," not that they are *avengers*, for this is a title which God challenges to himself, "Vengeance is mine, I will repay, saith the Lord;" but because they are appointed to be "Prophets unto "the nations‡," and to speak the words which God has commanded.

* Jer. i. 9.

† Jer. xv. 1, 2.

‡ Jer. v. 7.

IV. PRECATORY ABSOLUTION.

The fourth and only ancient form of Absolution that remains to be considered is, the Absolution of Prayer, or precatory Absolution. This, in general, constituted a part of the other Absolutions. Both in the administration of Baptism, and at the celebration of the Eucharist, as well as in the solemn reconciliation of returning penitents, prayers and intercessions for pardon of sins always accompanied these sacred rites, and implied that the Absolution was not the act of the Priest, but of God. In the writings of the Fathers and the decrees of Councils, to the efficacy of the prayers and intercessions of the Priest, is the remission of sin often ascribed.

TERTULLIAN, before he adopted the anti-christian notions of the *Montanists**, represents "Christ as " joining his intercession with the tears of the Church, " and thus obtaining pardon for the penitent †."

* Whether *Tertullian* was afterward deluded by the enthusiastic notions of this sect, or whether his own rigid principles, and strenuous opposition to the abuses of Indulgence and Absolution, which, even in his days, appear to have gained a considerable footing in the Church, altered his former opinion, are points on which the learned have not fully delivered their sentiments, or, at least, have not unanimously decided.

† *Æque, illi cum super te lachrymas agunt, Christus patitur.—* Christus patrem deprecatur. Facile impetratur semper, quod filius postulat. *Tert. de pœnit.* c. 10.

The

"The Priests," says **CHRYSOSTOM** *, "absolve not only by doctrine and admonition, but also by the assistance of their prayers." And, in the judgment of **AUSTIN** †, prayer is one especial mean, whereby the commission given to the Priests is exercised in the remission of sins. He exhorts offenders to shew their repentance publicly to the Church, "that the Church may pray for them ‡," and that they may obtain the benefit of Absolution.

When a woman of quality applied to **BASIL** for Absolution, he said "Hast thou heard that God only can forgive sins?" "I have, father," she replied, "and I therefore beseech thee to make intercession for me to our merciful God §."

"The Priests," says **AMBROSE** ||, "execute the commission given by Christ (John xx. 23.) as intercessors by their prayers—They beseech and entreat; the Godhead forgives and remits sins."

LEO the great, who was not more remarkable for his vigorous exertions in extending the power of the papal see, than for his extraordinary genius and abilities as a writer, conceived that Absolution was obtained by the supplication and prayer of God's Ministers. "It has pleased the Divine Goodness," he says, "that the remission of sins should be granted to the supplication of the Priests. It is therefore necessary that the guilt of sins be absolved by

* De Sacerdot.

† De baptismo cont. Donatist.

‡ Ut oret pro vobis ecclesia.

§ Life of Basil, ascribed to his friend Amphilochius.

|| Isti rogant, divinitas donat.—De Spir. S. lib. iii. cap. 19.

" sacerdotal

sacerdotal intercession." And that *the power of the keys* extends to remission of sins by way of intercession and of prayer only, and not by imparting any immediate Absolution, is maintained by Bonaventure, by Alexander of Hales, and by other ancient school-men *.

Of the frequency of the use of the precatory form of Absolution, the writings of the Fathers, and the Liturgies of antiquity, afford innumerable proofs. And of the efficacy of intercession and supplication in obtaining remission of sins, a very extraordinary instance is recorded by Eusebius † on the authority of Clement of Alexandria.

The *Absolution*, or, as we now say, *the Sacrament*, of the Supper of the Lord is, in the Church of England, administered in a precatory form. At the delivery of the bread, the Priest says, "The body
" of our Lord Jesus Christ, which was given for
" thee, preserve thy body and soul unto everlasting
" life. Take and eat this in remembrance that
" Christ died for thee, and feed on him in thy heart
" by faith with thanksgiving." When the cup is presented, he says, "The blood of our Lord Jesus
" Christ, which was shed for thee, preserve thy body
" and soul unto everlasting life : drink this in re-
" membrance that Christ's blood was shed for thee,
" and be thankful."

* Morin de sac. pœn. and Usher's answer to the challenge.

† Ecc. hist. l. iii. c. 23. Of John the Apostle.

In the Latin or Roman Church likewise, the form prescribed to be used in the canon * of the Mass, as well as when the laity communicate, is entirely precatory, and nearly resembles our own, which indeed was partly borrowed from it. On the paten, or little plate, is placed the Host, that is, the consecrated bread, or rather wafer, which is commonly marked with an impression of the image of Christ on the cross, or with the letters I H S, and a cross above the centre of the H. The Priest, holding in his left hand the paten, and taking the Host between his thumb and fore finger, crosses himself with it, saying, "The body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen :—" and after this he receives the Host.

Then taking the chalice in his right hand, and crossing himself with it in the same manner, he says, "The blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen :—" and receives all the blood. Especial care is taken that no particle of the consecrated elements may be left remaining either on the paten or in the chalice.

* In the canon of the Mass, the Priest who consecrates, commonly partakes alone. Any of the assistant Priests or Deacons, or of the people, may afterwards communicate. But the administration of the Communion to the people, forms a part of the *Ritual*, rather than of the *Missal*. All the people are required to communicate at least once a year, and they may receive the Communion at hours when the Communion Office or Mass is not performed, consecrated bread, the Host, being reserved in a vessel for the purpose.

When

When the laity receive the Communion, the same form is used; excepting that *my* is of course changed into *thy*. It is perhaps unnecessary to add, that the Host is put by the Priest into the mouth of the communicant, and that the wine is prohibited to all the laity; both of which practices, as the Protestants have shewn, and some of the more learned and liberal Romanists admit, are contrary to the usage of the primitive Christians *.

The laity of the Greek Church receive the Communion in both kinds; but the manner of adminis-

* From the institution of the Sacrament of the Lord's Supper till the twelfth century, no instance can be produced where, in the *public* celebration of the Eucharist, the people did not partake of the wine, as well as of the bread. About this period, some Bishops interdicted the use of the cup. This was done, it is said, to prevent all irreverence, and any accident that might degrade the dignity of the Sacrament; and more especially the effusion of the blood of Christ. Transubstantiation, mentioned in the eleventh, and much more frequently in the twelfth century, and established by the ivth Lateran Council in 1215, was soon followed by this episcopal interdict. In 1414, the Council of Constance confirmed by a canon the regulation of the Bishops, and ratified, as far as a synod can ratify, a practice directly contradictory to the plain positive injunction of Christ, and the universal usage of the Church for upwards of 1100 years. Till this period, the laity likewise received the elements into their own hands. Unleavened bread, wafers, the elevation and adoration of the Host, and the putting of it into the mouth of the communicant, all of them the offspring of Transubstantiation, are not many years younger than their parent; and must all be ranked with the sacerdotal corruptions and superstitions, for which the thirteenth century is distinguished. The Positive or Indicative form of Absolution was likewise the invention of this age.

tering

tering the elements to them, though it has been retained for several ages, differs from the practice of antiquity, and of our Church. The Priests and Deacons indeed partake of the bread first, and of the wine afterward, much in the manner that we do. After which, a Deacon invites the laity to approach, in these words, "Draw near with faith and charity in the fear of God." The bread and wine, previously mixed in the chalice, are administered together in a spoon to the communicants; to each of whom the Minister says, "The precious and holy body, and blood of our Lord and Saviour Jesus Christ are partaken of by thee, for the remission of thy sins, and everlasting life *." Or, "I administer to thee the precious †, &c.;" or "Thou partakest of the ‡, &c,

In England, till the Reformation, the words spoken by the Priest prior to his receiving the elements, differed materially both from the Roman and our present form. In various editions of the Salisbury Missal, some of which were printed here before the Reformation, some during the reign of Mary, and others at Paris, the Priest is directed, before he partakes, to address the body with humiliation, or bowing, and to say: "Hail for ever, most holy flesh of Christ, before all things, and above all things, my supreme delight. May the body of our Lord Jesus Christ be to me, a sinner, the way

* Smith's Greek Church.

† Lit. Chrysost.

‡ Lit. Basil.

" and

“ and the life, in the name of the Father, and of
 “ the Son, and of the Holy Ghost. Amen *.” Here
 he takes the body, having first made a cross with the
 body before his mouth. Then with great devotion
 he is to say to the blood: “ Hail for ever, heavenly
 “ drink, before all things and above all things, to
 “ me the greatest sweetness, (or my highest desire,
 “ and supreme delight.) May the body and blood
 “ of our Lord Jesus Christ be to me, a sinner, an
 “ efficacious and perpetual medicine to eternal life,
 “ in the name of the Father, &c. Amen †.” After
 which he takes the blood.

In the Socinian, or what is called a Book of
 Common Prayer *reformed*, when the Priest delivers
 the bread, he says: “ Take, and eat this in remem-
 “ brance of Christ;” and when he delivers the cup,
 “ Take, and drink this in remembrance of Christ.”
 This form of words is chosen in conformity to our
 Saviour’s own, “ Do this in remembrance of me.”

The Sentences, at the distribution of the elements
 in the present Scottish Episcopal Church, consist
 of the two former clauses now used by us, the latter

* *Ad corpus dicat cum humilitione antequam percipiat.* (Rubr.)—
 “ Ave in æternum sanctissima caro Christi, mihi ante omnia, &
 “ super omnia, summa dulcedo. Corpus domini nostri Jesu
 “ Christi sit mihi peccatori via & vita, in nomine patris; &c.”
Hic sumat corpus, cruce prius facta, ante os. Rubr.

† *Deinde ad sanguinem cum magna devotione, dicens,* (Rubr.)
 “ Ave in æternum cœlestis potus, mihi—dulcedo. Corpus, &
 “ sanguis D.N.J.C. possint (in some copies *prosint*) mihi pecca-
 “ tori ad remedium sempiternum, in vitam æternam. Amen.”
Miss. Sar. 1527. 1534. & 1555. & Portitor. Sar. 1555.

clauses

clauses being omitted, as they were in Edward's first Book, and Laud's Scottish Liturgy.—The Episcopal Church of America has adopted our forms.

The Sacrament of *Baptism* among the Greeks is administered sometimes in a declaratory, and sometimes in a precatory form. The Priest's words are, "The servant of God (N) is baptized in the name of the Father, and of the Son, and of the Holy Ghost, now and for ever." At the repetition of the name of each of the three Persons in the Trinity; the God-father answers, Amen.

Another very general form of Baptism in the Greek Church is, "Let the servant of the Lord," or, "may the servant of the Lord be baptized in the name of the Father, and of the Son; and of the Holy Ghost." Whether the form be declaratory or precatory, it is always pronounced passively, partly because it is read passively in Mark xiv. 16: and partly because this mode of expression, which they have retained from Chrysostom, is thought by the Greeks to indicate more modesty and humility than the active form employed by the Western Church*.

The difference between the Greek and Western forms is trifling. In sense, the declaratory active, and passive forms agree. It is to be lamented, that the zealots of both Communions have reciprocally used the bitterest invectives against each other, in a matter of so little importance as this mere variety of expression seems to be. Especially as both parties

* Smith's Greek Church.

agree in the concluding words, and hold that " baptizing in the name of the Father; and of the Son, " and of the Holy Ghost," is a necessary and essential part of the Sacrament.

Our form of administering Baptism is declaratory, and not precatory : yet it is preceded and followed by prayers and intercessions for Absolution and Regeneration. Thus in our daily service likewise, the Absolution is preceded by the Confession, and followed by the Lord's Prayer, the recital of which, as we have before observed, was, by the ancients, supposed to obtain remission of those sins of infirmity, into which the best and most circumspect are daily liable to fall. It is deserving of remark, that in our Church, wherever the form is declaratory, it is always accompanied with supplications for pardon.

But the Absolution in the Office of the Holy Communion is a direct prayer for pardon and forgiveness. " Almighty God, our heavenly Father, who of his " great mercy hath promised forgiveness of sins to " all them, which with hearty repentance and true " faith turn unto him ; have mercy upon you, pardon " and deliver you from all your sins, confirm and " strengthen you in all goodness, and bring you to " everlasting life, through Jesus Christ our Lord." *Amen.*

In this form, the declaratory and precatory Absolutions are happily united *. The former part con-

* The precatory part is nearly the same with the Absolution in the order of the Mass. We added the general declaratory words of Absolution here, as we did likewise in the form that may be said at the visitation of the sick.

sists of God's merciful promise of pardon to truly penitent believers. In the latter part, the Bishop or Priest, in exact conformity to the sentiments and practice of the Fathers, directs addresses to the throne of grace, and intercedes with God for the actual pardon and Absolution of particular persons. This ministerial benediction and intercession was always considered as a principal act of episcopal and sacerdotal power in the business of evangelical Absolution.

The following prayer, which is an ancient form of Absolution *, is still used in the Greek Church before Communion. " O Lord Jesus Christ, our God, who alone hast the power of forgiving sins, in thy goodness and loving-kindness overlook all the offences of thy servants, whether of knowledge or ignorance, whether committed in deed, word, or thought, for thou art the God of mercies, able to shew mercy, to save, and to forgive sins."

In the oriental Liturgies likewise, both the Absolutions in the beginning of the Office, and that before the Communion, are Collects or Prayers for pardon and sanctification, and are often addressed to our Lord Jesus Christ †.

In the Romish Church the Absolution in the

* It is said to have been composed by *John of Damascus*, who lived in the viiith century.

† See Lit. of Basil, in Renaudot's collection, tom. 1. p. 3. & can. univers. Æthiop. Ibid. p. 505, &c. In many of these Absolutions, the Patriarch, Metropolitan, King, &c. are prayed for by name.

ordinary of the Mass, and in the Sacrament of Penance, is entirely precatory, " May God Almighty
 " have mercy upon you, forgive you your sins, and
 " bring you to everlasting life †.

The form of the Absolution of *Penitents*, in the Greek Church, is in a great measure left to the discretion of the penitentiary. The most common forms are, 1. " Do thou, O Lord, remit, pardon, and
 " forgive the sins committed by thy servants." 2. " May it please thee to absolve thy servants according to thy word." 3. " Do thou pardon, who
 " art our good and gracious God." 4. " May our
 " Lord Jesus Christ pardon all those sins which
 " thou hast confessed before him to my meanness,
 " as well as those which thou hast forgotten." 5. " O
 " Lord, pardon thy servant, and be reconciled to
 " him."

From this variety, of which many more instances might be given, it is evident that the sentence of Absolution is pronounced only in the way of supplication and intercession. The Priest is no more than the minister of this sacred rite, and claims no personal or judicial power.

It should not however be concealed, that even in that part of the Greek Church, which acknowledges the jurisdiction of the patriarch of Constantinople, the Clergy have sometimes adopted forms of Absolu-

* Misereatur vestri omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam.

tion, different from these. But as they are novel, and were obtruded upon them by the artful emissaries of Rome, who were continually watching over the poor Greeks, and ready to take every advantage of their ignorance and distress, with a view to bring them to farther compliance, and in time to reduce them to complete subjection to the papal see, the bare mention of the circumstance may here be sufficient.

It were an act of injustice, not to observe, that in the annual course of the Offices of the *Romish* Church, a considerable variety of Absolutions are found, all running in the precatory form. Of their general tenor, a judgment may be formed from the following specimens, which in the Breviary frequently occur. 1. "May Almighty God have mercy upon you, pardon your offences, and bring you to everlasting life." 2. "May the Almighty and merciful Lord grant us pardon, absolution, and the remission of our sins." 3. "O Lord Jesus Christ, hear the prayers of thy servants, and do thou who livest and reignest with the Father and the Holy Ghost, have mercy upon us." 4. "May the Almighty and merciful God loose us from the chain of our sins *."

* Similar forms are, in the Roman Rubrics, styled *Absolutions*. The Absolution in the *Pontifical* likewise as well as in the *Missal*, is precatory. The positive indicative form is found only in the *Ritual*, and there but once; that is, in "the Sacrament of Penance."

INDICATIVE

INDICATIVE ABSOLUTION.

Besides these ancient forms, there is another, called the Indicative, or Positive form of Absolution, in which the Priest, addressing the penitent, and speaking in the first person, says, "I absolve thee." Of the use of this form, in the *sense* in which the Romanists contend, and some members of our establishment appear to admit, that it is to be received, we have no vestige in the earlier and purer ages of the Church.

For between the Absolution of sins committed against God, and the Absolution, which is merely a remission of ecclesiastical censures, we must, if we would avoid falling into gross errors, make the requisite distinctions. The truth is, that the form of which we are now speaking, has not the usage of 600 years to plead in its behalf*. At what par-

* Yet Martenne, whose work in three large folio volumes, was published in 1736, refers to "four books venerable for their antiquity, all of them above 600 years old," in which the indicative form occurs. In particular, he specifies a *pontificale* of Egbert, Bishop of York, which, he says, is very neatly written in Saxon characters, and is still preserved in the library of that Church. I have made some enquiry after this *pontificale*, but to no purpose: and I suspect that upon investigation, it will be found either that the Absolution is not drawn up in the indicative form, or that the true date of the MS. is posterior to the time of Egbert.

ticular period, or by whom it was first introduced, is perhaps not certainly known ; but it began to be spoken of about the year 1230. At this time flourished Alexander of Hales *, who on account of his profound knowledge of Scholastic Theology and Civil Law, was styled the *Irrefragable Doctor*. He observes, in speaking of this *form*, that “ Prayer “ precedes the optative or precatory mode, and the “ Absolution is subjoined in the indicative. Prayer “ obtains pardon, and Absolution *pre-supposes* pardon ; for the Priest would absolve none, who, he “ did not believe, had been absolved by God †.” And in this mode of interpreting the form, both John Bonaventure ‡ and Thomas Aquin §, who flourished about 25 years later, concur. Aquin also testifies that in his time the same sentiments respecting the Indicative form were embraced by the learned at Paris.

* He was an Englishman, born at Hales in Gloucestershire, and Doctor of Divinity at Paris, then the seat of theological learning, and frequented by students from every part of Europe.

† In formâ absolutionis præmittitur oratio per modum deprecativum, et subjungitur absolutio per modum indicativum. Et deprecatis gratiam impetrat, et absolutis gratiam supponit. Nunquam enim Sacerdos absolveret quenquam, de quo non presumeret, quod esset absolutus a Deo. (Alex. Hales, ap. Morin. page 538.)

‡ He was Professor of Theology in the University of Paris, and called the *Seraphic Doctor*.

§ Aquin was styled the *Angelic Doctor*. He and Bonaventure were admitted to the degree of D.D. in the University of Paris on the same day. These two eminent men flourished in 1255.

Now

Now though *Aquin* did not himself introduce this form, yet he defended it (about the middle of the thirteenth century) against a learned Doctor whose name is unknown, and it is from this defence that Archbishop Usher has proved the then recentness, and nearly ascertained the date, of this innovation †: For it is acknowledged by *Aquin*, that his contemporaries objected to the form, not only because persons of judgment thought the ancient form preferable, but because this was a *novelty invented within the last thirty years* §. And even before *Usher*, the learned *Morin*, though a staunch ‡ papist, had fully shewn that this is a modern fabrication; and that, during twelve centuries, Absolution was given only

* Answer to the Jesuit's challenge.

† *Asserebat enim* (that is the learned Doctor against whom *Thomas* wrote his 22d opusc. affirmed) *vix annos 30 elapsos esse, cum omnes sola forma deprecatoria uterentur.* *Thomas* does not attempt to disprove the position, but answers, "that his opponent " could not testify of *all*, because he had not seen all." *Morin*, *sac. poen. l. viii. c. 9. sect. 26.* This subterfuge is degrading to *Aquin*.

‡ Every member of the " holy Catholic Church," who knows " what spirit he is of," to whatever *sect* he may belong, must grieve to find such a man as *Morinus*, speaking of two of the most illustrious instruments of the Reformation, in the following terms—*Donec humani generis hostis, Lutherum & Calvinum ab inferis evomeret*: that is, in *coarse English*, *Luther and Calvin were vomited out of hell, into this world, by the devil.* (*De sac. poen. præf. ad lect.*)

in a precatory form *. He likewise says, that the progress of this new form was so rapid, that in the course of sixty years, the use of the ancient form was hardly known †. *Martenne* repeats and confirms the observation of *Morin*, and after him remarks, that about the same time, the validity of precatory Absolution began to be questioned ‡. *William of Paris*, who flourished about thirty years before *Aquin*, makes use of these remarkable words. “The Priest to whom confession is made, does not pronounce absolution in the manner of forensic judges. He does not say, We absolve thee : neither do we condemn : but let the confessor make a *prayer* to God, that he may grant the penitent absolution, remission, and the grace of sanctification §.

It appears, therefore, that in the opinion of the school divines themselves, the precatory form of Absolution was that which could only with propriety be used ; and it is worthy of remark, that in all the more ancient MS. Rituals, both of the Greek and Latin

* Cum autem constet annis mille ducentis in ecclesia occidentali absolutionem deprecativo modo dari solitam, in orientali vero, in hunc usque diem, non aliter dari, &c. De sac. pœn. l. viii.

† Tantos denique progressus brevi temporis spatio fecit illa sententia, ut alterius usus in paucis provinciis sexaginta post annis vix superesset. Ibid. cap. 9. sect. 28.

‡ Tantos denique progressus—ut de deprecativæ validitate dubitari cœperit. Marten. Antiq. Eccles. Rit. lib. i. c. 6. artic. 5. Morin. l. viii. c. 8. sect. 2.

§ De Sac. pœnit. ap. Marten. ibid.

Churches, the form is always precatory, never indicative *.

The Indicative, or Positive form of Absolution is not however to be condemned, merely because it was not known in ancient times, or from its having been grossly abused since it was known. When its import and meaning are duly defined and rightly understood, it may, on certain occasions, be adopted with propriety and advantage.

Were discipline, for instance, restored to the Church, (and, if it is "much to be wished," it ought, certainly, to be attempted in earnest,) this form might be used as a judicial act, by those invested with the power of re-admitting penitent offenders to the privilege of communion with the Church. On such occasions, the use of it would be justifiable and right: and I think there are strong grounds for presuming that a form, very like it, was used at the re-admission of penitents into the primitive Church †.

* Marten. Ibid.

† Audio etiam edictum esse propositum, et quidem peremptorium. Pontifex scilicet maximus, quod est, episcopus episcoporum edicit; *Ego et mæchia, fornicationis delicta penitentia functis dimitto.* O Edictum! Absit, absit a sponsa Christi tale præconium, &c. (Tert. de Pudicitia, c. 1.) The power exercised by the Bishop, whom in this passage Tertullian (now a Montanist) upbraids in language not remarkable for its delicacy, might be simply a relaxation of ecclesiastical censures, and the authoritative form of restoring penitents to Church Communion—See also Bishop Fell's notes on Cyprian de lapsis.

Again,

Again, when any man labours under great disquietude of conscience, and consequent distress of mind, on account of any crime real or supposed; when he opens his grief, and confesses his offence to some learned and discreet minister of God's word, and exhibits every sign of sincere contrition and repentance; then "for the quieting of his conscience, "and the removal of all scruple and doubtfulness, "the Priest may *by the ministry of God's word*, "give him, together with spiritual counsel and advice, the benefit of Absolution*." If upon a full examination into his spiritual state, the Priest has every reason to believe him truly penitent, and as far as human judgment can go, to conclude that he stands absolved by God, he may, more especially if the party earnestly desire it, *ministerially* pronounce the Indicative form of Absolution.

The judgment of the Priest, however, is not infallible; for a man may be deceived himself, and one man may deceive another. But where every visible and proper indication of sincere repentance and faith appear, this form is the greatest assurance that a Clergyman, without the aid of divine inspiration, can give to the penitent, that his sins are pardoned:

* It may be proper to remark, that the Church neither commands, nor forbids private Confession and Absolution. Indeed, when "any man cannot quiet his own conscience, or requires "farther counsel," she recommends both, but does not enjoin either.

and

and this, under certain circumstances, our Church has thought it right the Priest should give for the satisfaction of his fellow creature. To hear the "ambassador of God, and the minister of reconciliation," in whose authority, as well as sanctity, he has been accustomed to confide, pronounce, upon the best judgment he can form, pardon and peace, according to the terms of the Gospel, must afford the greatest consolation, that a desponding spirit can receive.

Two instances have been stated, where this Positive absolution is thought to be rational and admissible. There is a third, in which it is enjoined, that is, in "the Order for the Visitation of the Sick." This appointment is one of those regulations, in which the prudence and humanity of our Reformers, and of the Reviewers of the Liturgy, are equally conspicuous. The piety of the Church would not refuse to any of its members at the point of death, the satisfaction of receiving Absolution in the most plenary, and authoritative form. But her prudence has with equal caution restricted the use of a form, which, from its very nature, is more liable than any other, to be mistaken or abused.

For before this Absolution may be pronounced, the Minister is first enjoined to enquire, "whether the sick person believe all the articles of the Christian faith?" In order to ascertain this, he is directed to rehearse interrogatively all the articles of the Apostles' creed. Upon the sick person's answering, "All
" this

"this I steadfastly believe," the Minister is next enjoined to examine, *"whether he repent him truly of his sins, and be in charity with all the world*."* In other words, before the Minister may pronounce this Absolution, he is to examine whether the sick person be a *true penitent*, and *sincere believer*; that is, whether he be entitled to pardon by God, *"who pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel."*

The form itself, which was in some degree new modelled and improved at the Reformation, is as guarded as any Indicative form can be. It is, strictly speaking, nothing more than the Precatory and Declaratory forms united, and applied to a particular case. The introductory part is addressed to our Lord Jesus Christ, and beseeches him of his great mercy to forgive the sick person his offences. This part likewise declares, that *"our Lord Jesus Christ has left to his Church power to absolve those who truly repent, and believe in him:"* The form proceeds, *"and by his authority committed to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."*

Now, since this very form declares that remission is granted only to the true penitent believer, that is to him alone whom God has already pardoned and absolved, and who cannot therefore need ab-

* Rubric before the Absolution in the Visitation Office.

"solution

solution from the hands of man, it must necessarily follow, that "the power to absolve, left by Christ "to the Church*, and by his authority committed "to the Priest," is purely ministerial, or as our Church elsewhere expresses it, "the power and "commandment given by God to his Ministers to "declare and pronounce to his people being penitent, the absolution and remission of their sins."

This is the doctrine that was taught to our Forefathers at the dawn of the Reformation. "Which "words," (the words of Absolution,) "being spoken "by the Priest on earth, he (the receiver) ought to "believe they shall be ratified in heaven; and that "*he is already pardoned* for the merits of Christ's "Passion †."

If this be not the doctrine of the established Church, we may ask, what other meaning can she have? and we must, I fear, be compelled to admit the presumption, that the Liturgy in doctrinal points, is not always perfectly consistent with itself. But if this be the meaning of our Church, then her sentiments on Indicative Absolution, coincide with those of the most eminent Divines of the Age, in which this form was first introduced ‡.

That

* The words, "who hath left power to his Church to absolve "all sinners who truly repent, and believe in him," were inserted by our Reformers. The rest of the form they copied with little variation from the Roman *Ritual*.

† Institution of a Christian man.

‡ Though the form in question is now, and has been for some ages, commonly called the *Indicative* form, yet it has likewise, and

That the Church of England does not conceive any personal or judicial power to attach to the Minister in granting Absolution, is plain from the introductory part of the form, which is precatory, and acknowledges our Lord Jesus Christ to be the person by whom Absolution is virtually conveyed. Had the Church fancied, that any real efficacy accompanied the Priest's pronouncing the Indicative Absolution, she would not have directed the Priest in the Collect which immediately follows, to pray God that he would "not impute unto him his former sins," for surely to pray thus, after he had absolved the sick man of all his sins, would be little less than a mockery of God. And besides, had she supposed that sacerdotal Absolution was essentially necessary to the forgiveness of sins*, would she not have posi-

and with stricter regard to propriety, been called a *middle*, or a *mixed* form. The purely Indicative is, "I absolve," &c. without any precatory words, either prefixed or annexed. The precatory form alone was used for the first twelve centuries. About 1225 or 1230, the simply *indicative* was introduced. But it would appear that the adoption of it alone, seemed to the more moderate and learned, a hasty and improper deviation from primitive and universal practice into an opposite extreme; on which account they joined the two forms into one.

* Much less does our Church admit the positions, respecting Absolution, laid down by the good Fathers assembled at the Council of Trent. One of their Canons says, "Si quis dixerit absolutionem sacerdotis non esse actum *judicialem*, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata confitenti, *anathema sit*."—For a very valuable account of this most singular ecclesiastical assembly, see appendix to the Rev.

tively

tively enjoined the use of this, or of some other form? But what are the words of the Rubric? "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, *if he humbly and heartily desire it* *, after this sort." But on the supposal that the sick person does *not* feel his conscience troubled with any weighty matter, the Priest is *not* directed to move him to make any *special confession*. If the sick person makes no special confession, or after a special confession, does not humbly and heartily desire Absolution; if he is satisfied of the sincerity of his own repentance, and requires no assurance from the Priest, that he is forgiven by God, then the Priest is *not* authorized to pronounce this Absolution †. By leaving it to the option of the sick man, the Church has left us a proof, which to me appears decisive, that in her judgment, whoever performs the conditions of the covenant of grace, shall be saved without sacerdotal Absolution; and that he who does not repent, and believe the Gospel, cannot be essentially benefited by any Absolution pronounced by a Priest.

Dr. A. Geddes's learned and spirited letter to three Vicars apostolic.

* These words in italic were added in 1662.

† Bishop Bull requested the Clergyman, who prayed with him in his last illness, to repeat the Absolution in the Communion Service. This form is adopted in the Visitation Office of the Episcopal Church of America.

POWER

POWER OF ABSOLUTION GRANTED TO MINISTERS AT OR-
DINATION.

We have seen the sentiments of the Church of England, respecting Absolution, as they are deducible from the different modes in which it is appointed to be administered. Let us now advert to the official form, by which the power of Absolution is conveyed to the Clergy in the ordination and consecration of Priests and Bishops. From this point of view, we may perhaps obtain a more distinct knowledge of the subject; for whatever be the nature and extent of the power exercised by the Clergy, it will naturally be specified when it is conferred, and must be according to the limits of the original grant.

At the laying on of hands the Bishop says "Receive the Holy Ghost for the office and work of a Bishop (or Priest) in the Church of God." The ordinary gifts of the Spirit are as necessary for the execution of the office of a Bishop or Priest, as the extraordinary gifts were for the performance of the office of an Apostle. We therefore very properly adopt a part of the form made use of by our Lord. But we understand the words in an inferior, and more limited sense. The Bishop does not say "As my Father sent me, so send I you."—He does not say absolutely "Receive the Holy Ghost," but, "Receive it for the office in which you are appointed to
"serve."

"serve." From this limitation it is obvious, that a more indefinite and extensive power was committed by our Saviour to the Apostles, than is given at ordination to the Clergy of the Church of England. The extent of the powers of a Bishop or a Priest, must be determined solely by the rules and duties of their respective offices, as expressed in the written word of God, and interpreted by the order of the Church, which appoints them to their office.

The same observation may be applied to the other part of the form. "Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain they are retained." When these words were spoken by our Lord to his Apostles, they had been endowed with extraordinary gifts of the Holy Spirit, and we know that they were, after the more copious effusion of the Spirit on the day of Pentecost, enabled in some cases at least, to discern the thoughts and intentions of the heart. They were, consequently, not liable to be imposed upon, either by the misrepresentations of ignorance, or the frauds of hypocrisy and dissimulation.

They might therefore be said to have a power of remitting sins judicially, that is, by the Holy Spirit dwelling in them *. But no such power can be invest-

* They had the discernment of spirits, 1 Cor. xii. 10. and could judge with certainty, 1 Cor. xiv. 29, when persons were penitent and consequently forgiven, and when not, Acts viii. 21, 23. —On the meaning of the words employed in the act of Ordination, I should recommend a deliberate consultation of *Instructions given to Candidates for Orders* by ABB. SECKER.

ed in their successors of these latter ages, to whom the extraordinary gifts of the Spirit are not communicated.

The power then of remitting or retaining sins, might be given to the Apostles, in the most plenary and literal sense in which the words of our Saviour can be understood ; because the extraordinary gifts of the Spirit enabled them to discharge, with infallible rectitude, so important a commission. But to prevent the misconception of a passage of some difficulty, our Church has expressly limited, and has defined the limitation of the power invested in the Priest. For to the words of the original form she has added, “ And
“ be thou a faithful dispenser of the word of God, and
“ of his Holy Sacraments, in the name of the Father,
“ and of the Son, and of the Holy Ghost.”

That *Word*, which the Priest is commissioned to dispense faithfully, contains the terms and conditions on which “ sins are remitted and retained.” And of the two Sacraments, which he is likewise bound faithfully to dispense, the former was ordained for the express purpose of procuring the “ remission of sins,” and the latter was instituted in remembrance of Him, whose body was given “ and whose blood was shed
“ for the remission of sins.”

What are we then to understand by the words,
“ whose sins thou dost forgive, they are forgiven,
“ and whose sins thou dost retain, they are re-
“ tained?” They mean that the Minister shall, to the utmost of his power, instruct the people out of the Holy Scriptures : that in particular he shall faithfully
declare

declare to them, the terms on which the forgiveness of sins is promised, and the retention of sins threatened, in the Gospel of Christ: that he shall explain the qualifications requisite on our part, that we may receive in the Sacrament of Baptism, "remission of sins;" and in the Sacrament of the Lord's Supper, may be worthy partakers of the body and blood, given and shed "for the remission of sins:." And that besides the discharge of his duty in dispensing *the Absolution of the Word* and *of Prayer*, he shall practically, and with due solemnity administer the Sacraments which are the means appointed by Christ for obtaining the "remission of sins." By this due discharge of his official duty, the Minister of the Gospel may in a modified sense of the words, and certainly with no greater latitude of expression than is found in other parts of Scripture *, be said to have the power of remitting and retaining sins.

But whatever the disciples of the old *Nonjurors* may think, or affirm, the Church of England neither maintains nor countenances the opinion, that a Priest

* A similar form of language is used in the Old Testament in conferring the prophetic function. "See (saith the Lord to Jeremiah) "I have this day set thee over the nations, and over the "kingdoms, to root out, and to pull down, and to destroy, and to "throw down, to build, and to plant." (ch. i. ver. 10.) Agreeably to the terms of the commission the prophet is, in other parts of the book, addressed by the Almighty as exercising a sovereign power of inflicting judgments upon kingdoms and nations. Ch. xv. 1. and xxv. 15, &c. Compare also third head, *Declaratory Absolution*, p. 460 to p. 468.

by virtue of his ordination, has an absolute unconditional power to forgive sins. The power that the Clergy have received and exercise, is purely *ministerial*, being defined and limited by the written word of God, which expressly declares upon what conditions sins shall be remitted, and upon what, retained. To suppose, that any Minister of the Gospel since the Apostles, possesses the power of remitting or retaining sins at his discretion, is repugnant to the whole tenor of Scripture, as well as to every dictate of reason and common sense. What would be the consequence, if a Priest might, as Bellarmine and others contend, “ immediately, actively, and instrumentally, effect by “ his Absolution the grace of justification ?” Having nothing to depend upon but human judgment, which is liable to a thousand errors and misconceptions, he might administer Absolution to a sinner, whom God would condemn, and refuse Absolution to him, whom God would forgive. He might “ slay the souls that “ should not die, and keep alive the souls that should “ not live *.” This were to pollute “ the Lord “ among his people, by lying to the people, who “ believe the lies of those that prophesy out of their “ own heart †.” The claim to such a power is in the highest degree presumptuous and absurd. It supposes the sentence of Omniscience to be bound by the decision of a fallible creature, the justice of God to be administered by the wisdom of man,

* Ezek. xii.

† Id. ibid.

With great reason therefore we condemn the decrees of Popes and Councils, which either affect to retain the sins of those whom they are pleased to pronounce *Heretics*, or pretend indiscriminately to grant plenary Absolution to the exterminators of Protestants. And we reject with abhorrence, the position, that a mortal man has a *judicial* power of pardoning and absolving, knowing that “to forgive iniquity, transgression, and sin, and by no means to clear the guilty, is the Glory of the LORD *;” and assured, “that his Glory he will not give to another †.”

I cannot better conclude this account of Absolution than with the words of Jerom, whose reasoning on the subject is followed by *the Master of the Sentences*, by *Scotus*, and by many of the more celebrated *scholastic Divines*. What will weigh more with the members of our Communion, its spirit is adopted in the Book of Homilies ‡.

“Bishops and Priests,” says Jerom §, “not understanding that passage, (Matt. xvi. 19. where our Saviour says to Peter, *Whatever thou shalt bind,*

* Exod. xxxiii. and xxxiv.

† Isa. xlii. 8.

‡ Homily on Repentance, p. 2.

§ Istum locum Episcopi et Presbyteri non intelligentes, aliquid sibi de Phariseorum assumunt supercilio, ut vel daniment innocentes, vel solvere se noxios arbitrentur: cum apud Deum non sententia sacerdotum, sed reorum vita queratur. Legimus in Levitico de leprosis, ubi jubentur ut ostendant se sacerdotibus, et si lepram habuerint, tunc a sacerdote immundi fiant: non quo sacerdotes leprosos faciant et immundos, sed quo habeant notitiam le-

“ bind, &c.) arrogate to themselves a kind of Pharisaical superciliousness, so that they condemn the innocent and fancy they absolve the guilty. Whereas, before the tribunal of God, the inquiry is, not what may be the sentence of Priests, but what has been the life of those that are to be judged. Concerning lepers, we read in Leviticus, where they are commanded to shew themselves to the Priest, *and if they have a leprosy, then let them be made by the Priest unclean.* Not that the Priests may make them leprous and unclean, but because they have knowledge to perceive, who is leprous, and who is not leprous, and can discern who is clean, and who is unclean. As then there (that is, by the Levitical law,) the Priest makes the leprous clean, or unclean: so here (that is, under the Gospel dispensation,) the Bishop, and Priest does not bind, or

prosi et non leprosi, et possint discernere qui mundus, quive immundus sit. Quomodo ergo ibi leprosum Sacerdos mundum vel immundum facit, sic et hic alligat vel solvit Episcopus et Presbyter, non eos qui insontes sunt vel noxii: sed pro officio suo, cum peccatorum audierit varietates, scit qui ligandus sit, quive solvendus. Hieron. in Matt. xvi. 19. Ed. Benedict. Tom. iv.—The Priest is said to *make clean*, or to *make unclean*, when he *pronounces* the person to be clean or unclean. Thus in our English translation, the Priest shall *pronounce* him utterly unclean; literally, polluting the Priest shall pollute him, in the words of Jerom *contaminatione contaminabit*, with pollution shall he pollute him. Not, says Jerom, that the Priest is the author of the uncleanness, but he shews and pronounces him to be unclean, who before to most appeared to be clean.—Non quo contaminationis auctor sit, sed quo ostendat eum contaminatum, qui prius mundus plurimis videbatur.

“ loose

“ loose the innocent, or guilty : but according to his
 “ Office, when he has examined their different of-
 “ fences, he knows who is to be bound, and who is to
 “ be loosed.”

Peter Lombard cites, though imperfectly, this passage of *Jerom*, and adds, “ it is here plainly shewn
 “ that God does not always follow the judgment of the
 “ Church, which sometimes judges through surrep-
 “ tion and ignorance ; whereas God always judges
 “ according to truth. Both in remitting and re-
 “ taining sins, the Priests of the Gospel have the
 “ same power and office, that formerly under the Law
 “ the legal Priests had in healing lepers. They
 “ therefore remit or retain sins, whilst they declare
 “ and shew that they are remitted, or retained
 “ by God*.”

* *Hic aperte ostenditur, quod non semper Deus sequitur Ec-
 clesie judicium, quæ per surreptionem et ignorantiam interdum
 judicat : Deus autem semper judicat secundum veritatem. Et in
 remittendis vel retinendis culpis id juris et officii habent evangelici
 sacerdotes, quod olim habebant legales sub lege in curandis lepro-
 sis. Hi ergo peccata dimittunt vel retinent, dum dimissa a Deo
 vel retenta indicant (*judicant* is sometimes improperly read) et
 ostendant. Sentent. l. iv. Dist. 18.*

FINIS.

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1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the work.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete them.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress to ensure that the project is on track.

5. The final step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals to determine the effectiveness of the intervention.

1. The first step is to identify the problem or question that needs to be answered.

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